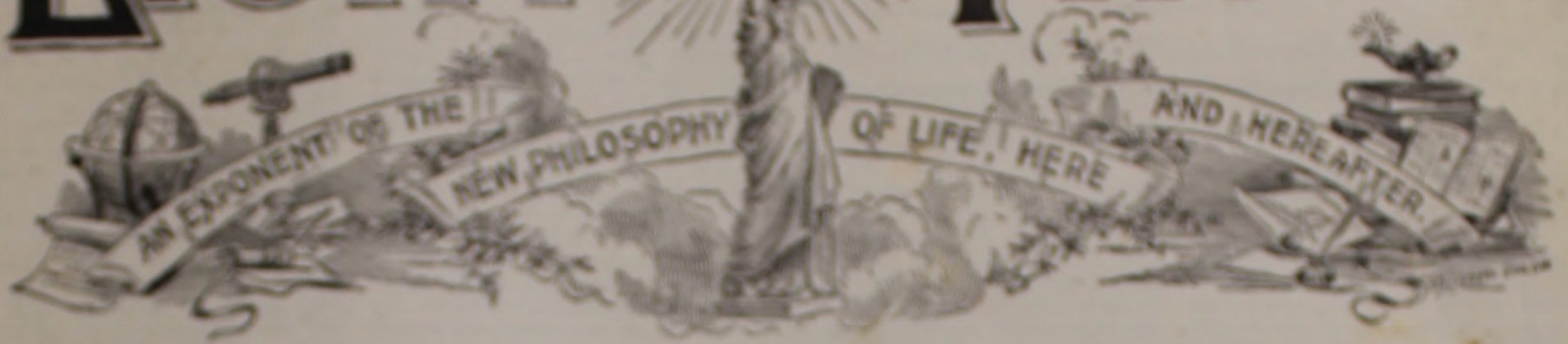


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# LIGHT OF TRUTH



VOL. XXVIII, No. 2

COLUMBUS, O., JANUARY 19, 1901.

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## OUR MESSAGE

To you who pray by night and day  
That Wisdom may be your share  
And give us grace to lead a good life  
I say, brethren, listen!

The natural power you have at hand,  
And use as your tool; with  
Your power the world for this day  
And speak from heart to heart.

They whisper that they know the truth,  
That's all to you and me;  
They say that power and wisdom come  
From things which are not real.

With greatly less and might of word  
They take the wisdom word,  
The wisdom word that leads  
From darkness into light.

But still is not that that you  
That leads to the light;  
It is the power of the word that leads  
From darkness into light.

You, brother and sister, by wisdom learned  
The wisdom word that leads  
From darkness into light, and love of self,  
From darkness into light.

The word for you is wisdom and love,  
The wisdom word that leads  
From darkness into light, and love of self,  
From darkness into light.

We need not know more than  
The wisdom word that leads  
From darkness into light, and love of self,  
From darkness into light.

—MRS. WILSON WILSON.

## NATIONAL SPIRITUALISTS ASSOCIATION.

Letter from the Secretary—President  
of Mrs. Wilson.

Dear Mr. Wilson—Perhaps a little  
more from the home of the N. S. A.,  
and we are of interest to you and your  
readers, and that the new year and the  
new century have also brought  
with them new words. At this time the  
National Spiritualists Association, we and  
Mrs. Wilson and Mrs. Smith have  
their spirit friends at a "work meeting,"  
and under the word "work,"  
passed the time from 10 p. m., Dec.  
18, till 1 a. m., Dec. 1. During the  
meeting beautiful words of encouragement  
and of progress were uttered and  
prayer received from the spirit side of  
life, all of which will be the best  
that all of us have. At the close of the  
meeting members of the association  
were having their own work, and  
each one present, while spirit friends  
were there, made a great work, which  
the N. S. A. would be proud to  
show.

These meetings of course had with  
ing to do with the N. S. A., but even  
with the same direction of the  
spirit's hands, but the true spiritual  
movement, as well as the natural  
direction, we hope if they could be  
called to see other gathering to make  
the old year and the new.

The N. S. A. is doing great work,  
and we are constantly receiving

proofs of the same, our association,  
Mr. and Mrs. E. W. Sprague, are at  
work day and night, and are stirring  
the people up in every place they visit.  
It is impossible for them to go to all  
the meetings where they are wanted,  
but they are doing a grand and needed  
work. The N. S. A. can not send out  
as many paid missionaries as it de-  
sires, and it has to ask the coopera-  
tion of Spiritualists where the meet-  
ings are to be held, but as for this we  
are so sure that we are work-  
ing in the right direction, and al-  
though the expense to this association  
in its missionary work far exceeds its  
receipts, we are certain that the good  
effects for our cause is far beyond  
any estimate in dollars and cents.

Among the books on sale at this  
office for the benefit of our missionary  
work are about two dozen of the val-  
uable medical book by Mrs.  
Dr. Matthews, "Disease, Prevention,"  
a book that all should possess  
a copy of. Mrs. Matthews al-  
lows the N. S. A. to sell these copies  
at one dollar each, though the regular  
price is two dollars. We also have a  
large number of copies of "Lectures  
on Truth," a book based work that is  
worthy a place in every home, the  
price of these is reduced from a dollar  
to fifty cents per copy; please order  
from this office and not the cause.

I am obliged to return that the N.  
& A. without further definition or  
explanation, our association are going to  
perform an education movement in the  
world. It is our duty to return to the  
world their wisdom, and the N. S. A.  
strongly requires those who are the  
organizing who return to the world.

We received a contribution for the  
home from the Island of Luzon,  
in the Philippines, a short time ago,  
showing that the friends of the cause  
are to be found in every place. We  
appreciated the gift and the kindly  
thought coming with it too. They a  
few days ago the wife of Miss C. H.  
son of this city, sister of the late  
and valuable work, "Bible Facts,"  
passed to spirit life after an illness of  
one week. Mrs. Clark was a true  
Spiritualist and lived the life of work.  
We hope that she has found a beauti-  
ful home in the great beyond. The  
second meeting of the association was  
held at Spiritualists, and a contribu-  
tion to the benefit.

The news is being well known, though  
we are sure that we have to get an  
education for the spiritual movement  
manifested or revealed; this is a lot  
of spiritual building done for you, and  
all the new progress that year, which  
we had anticipated from the fact.

With loving greetings and our val-  
ue for great work for all.

WILSON C. WILSON.

Secretary N. S. A.

Box 1000, 1000 E. E., Washington,  
D. C., Dec. 1, 1900.

## A MESSAGE TO MY FELLOW SPIRITUALISTS FOR THE NEW CENTURY.

Spiritualism is not an end in itself,  
but a means of advancing humanity  
both morally and materially. How  
much this advance is needed has never  
been more forcibly shown than at the  
present time. Plague and Famine, the  
most terrible famines of the century,  
raging almost unchecked in India, Eng-  
land engaged in crushing out two na-  
tions with fire and sword in  
South Africa; America doing the same  
in the Philippines, and all the great  
powers sitting in the splendor and  
majesty of the happy Chinese—all  
this by the professed followers of the  
Prince of Peace, and under the lying  
pretense of civilization and Christian-  
ity. Oh! the mockery! the pity of it!

The first duty of Spiritualists is, not  
only to protest with voice and pen  
against these national crimes, but to  
render them impossible in the future  
by the regeneration of our social sys-  
tem, which, in its awful contrasts of  
luxury and starvation, of vicious idleness  
and the grinding toll of millions,  
is the real cause of them. We must  
claim for all that perfect equality of  
opportunity, which is the only safe  
foundation of a really civilized society.

If you will consciously keep this  
duty before you, seeking yourselves  
how you can best further this great  
cause, your spirit guides will, I feel  
sure, impress you how you should act  
so that the new century may witness  
the birth, and perhaps even the maturity,  
of a truly moral and spiritual civi-  
lization. Your friend and well wisher,  
ALFRED R. WALLACE.

## FROM THE WITHIN COUNTRY—IN- STANTANEOUS AND REUNIT- CALATE.

By LEON C. HOWE.

Leaving home Friday morning, Dec.  
18, I caught the Dayton State Express  
to Buffalo, which landed me in Albany  
at about 1:30 p. m., where Brother E.  
A. Day met me, and I enjoyed an all-  
time chat, in which the rising tide of  
Spiritualism was freely discussed. A  
stranger in the city two years ago, and  
an spiritual center to attract him,  
where the expanding soul could find  
encouragement and rest, he drew to the  
Tabernacle church—which at the time  
was the Spiritualist group, and moral  
center of our best spiritual meetings,  
holding only the demonstration of a  
human life, and as a demonstration  
without even a definite belief in re-  
surrection.

Recollections among the members are  
themselves of pronounced Spiritualists,  
who support their church as the power  
in the spiritual teachings they  
were. Many of the members also

kept the facts, and believe that Spir-  
itualism has the only complete message  
that accounts for them.

After a little, Brother Day was in-  
vited to join the church. He replied  
that he was an out and out Spiritualist,  
to which the officiating clergyman  
replied: "That makes no difference.  
Fully one-third of my members are  
Spiritualists." This is not an excep-  
tional fact. It is the rule for the ma-  
jority of all the liberal churches. If  
Spiritualists had been wise and work-  
ing, leaving nothing to care for them-  
selves, and worked together for a com-  
mon cause and common good, all of  
those might have been active workers  
in our ranks today.

Leaving Albany Saturday morning,  
I arrived in this city of Buffalo,  
Salem, Mass., about 1 p. m., where  
I expect to work for the New  
Spiritualist society for two Sundays,  
Dec. 20 and Jan. 1. Stopping at the  
Roosevelt, I was pleasantly surprised to  
meet Rev. Mr. Prescott, of the First  
Unitarian church, who was a class-  
mate with Professor Harrison D. Bar-  
rett, Rev. T. E. Allen and Brother  
Sprague (son of our platform test imo-  
dium, and popular lecturer and organ-  
izer, E. W. Sprague), and these four  
were a strong body-guard for Spir-  
itualism at that institution during their  
stay there and did much to expand the  
policy. But institutions are slow to  
change. They spend cautiously and  
often will before the latest are opened.  
Brother Prescott openly declares his  
acceptance of the facts of modern  
Spiritualism, and the only rational in-  
terpretation of them a demonstration  
of the After Life. He says there is no  
constraint upon his belief, and free ex-  
pression thereof, and that he is as free  
as if he were working under the as-  
sumption of a spiritual society. If Spir-  
itualism will not make upon ourselves,  
the above the petty issues, prejudice  
and quibblings so common among the  
undisciplined and half-bred Spiritual-  
ists, and co-operate in a liberal ra-  
tional organization to promote and dis-  
seminate Spiritualism in the future, then  
these liberal Christian bodies will soon ob-  
serve all that is worth working for, and  
Spiritualists as a distinctive cult will  
lose their identity. This has been the  
trend for the past 25 years. I hope  
for much through the agency of the  
N. S. A.

With kindest wishes, philosophy, wis-  
dom and enlightenment, all committed  
to the direct action of power to  
be. Wallace, now is back here, for  
new at this office.

## TO GIVE A GIFT IN ONE DAY

Take Landon Brown's Spiritual Test-  
imony. All Spiritualists should read the  
word of the word. E. W. Sprague's dis-  
covery is on each box. The



## DEPARTMENT OF

## PSYCHICAL PHENOMENA.

## Personal Experiences Proving Spirit Return

## A REVIEW OF THE SPIRIT MATERIALIZATIONS AT SPRING HILL, KANSAS.

On the presumption that readers of the Light of Truth would be interested in a brief review of my experiences of eight months with the materialized forms of spirits, I am induced to offer it to them.

Were there the least peg on which to hang a doubt as to the verity of what I am about to relate, I would not trouble you with this; for upon that verity its value depends.

I first learned of the existence of these materializations through the press in the notice of a book, the subject matter of which was given by spirits in materialized form independent of any mortal agency in the production of a book ("Rending the Veil") just then out; and on purchasing it I found it claimed to be "the only book as a scientific treatise of phenomenal Spiritualism, claiming its principal matter to be uttered by incarnate human spirits while in condition of visible incarnate form."

Upon examining the book, I found it different from any work I had ever read; and seeing in it an intimation that the same spirit band, and in the same manner, would give to the world another book—a sequel to it, I wrote to Mr. Pratt, in whose house the seances for the former work had been held, for more particulars, and learned from him that the seances for the book in question had already begun. I wrote for permission to visit the seances, which was granted, and the invitation to stay a week. I reached his house April 2, 1900, and have remained there ever since, excepting the month of July, in which there was a vacation. What took place in those seances has been briefly related in former issues of the Light of Truth, and need not be repeated here. Yet a cursory review seems necessary. Let the reader imagine himself—a total stranger, hospitably received in the same house in which the medium (W. W. Aber) and his wife resided, and full liberty given him to examine the house from garret to cellar. I made the following discoveries:

1. The owner of the house (J. H. Pratt) was an elderly man, a retired farmer, who had lived in the community over forty years, a prominent citizen, well known and highly respected, who, with his wife, constituted the family. They are both earnest Spiritualists. Mr. Pratt had advanced the money for the publication of "Rending the Veil," and had paid a stipulated salary to the medium for his services while the work was being done. No evidence of fraud or trappings of any kind could be found.

## THE SEANCE ROOM.

2. The seance room (the parlor) was about 18 feet square, with sliding doors on the west, connecting it with the sitting room; a bedroom on the north, the dining room on the east, and the south fronting the street, the house being in the outskirts of the town of Spring Hill. In the southwest corner was the cabinet consisting of dark, heavy curtains fastened to the ceiling and extending to the floor, occupying a space of about six square feet, loose at the sides and bottom, and

parting in the center, and containing a chair and a box 14x17 inches, in which were placed sketching paper. East of it, near the other corner was the secretary's desk; north of, and near it was a table, on which were tablets and a pencil for the spirit to write on, and the artist to sketch his portraits. In the northeast corner was a piano, and near the cabinet was a large music box in charge of Mrs. Aber. The circle and visitors were seated in a semi-circle fronting the cabinet. Two lights were burning in the room, the one near the ceiling over the piano; the other was for the secretary, who took notes of all that occurred in the seances. These were shaded so as to give light sufficient to make visible all objects in the room but not sufficient to distinguish faces except when very near to them.

## THE MEDIUM AND HIS CONDITIONS.

The medium is a short, thick-set, dark complexioned man, with close shaven face; always ready and willing to submit to any reasonable tests—tests I have repeatedly seen under which he could not possibly take any part in the production of phenomena. When all is ready he enters the cabinet with not a thread of white clothing on him, and nothing in the cabinet but the chair and box aforesaid.

## THE MANIFESTATIONS.

Everything being in readiness, and the music box wound up, in about a minute the form of a man much taller than the medium, comes out with full beard, and white shirt front and collar, greets the circle and visitors, and in a mild voice states what is expected for that seance and retires. This is Dr. Reed, the chemical control. Then one comes out whom the circle has long since learned to be Professor Denton—a voice and form I recognized, having heard him lecture in San Francisco years ago; and also by Colonel R. T. Van Horn, for many years editor and proprietor of one of the leading daily papers in Kansas City, who had attended a course of Professor Denton's lectures, and also a visitor recognized him. After delivering a brief lecture he retires. Then come in succession, a number of men, differing in size, appearance, tone of voice and style of speech; many of whom are clergymen, who deplore their earthly mistakes and their disappointment in not finding Jesus. Others, among whom are Lincoln, Ingersoll, Garfield, Beecher, Paine, come out and address the circle. Then come out female forms clothed in dazzling white, some wearing brilliant gems and glittering stars, many of whom were recognized; among them my daughter, whose life-size portrait was given to me the second week of my stay. Forms, both male and female, appear from 20 to 40 or more, at a single seance. Some narrate their experiences, which the secretary takes down, while others stand at the table and write at the rate of from 300 to 800 words or more in a minute; and frequently the artist comes out with a box of sketch paper and gives a full life-size portrait, generally of some relative or friend, executed with exquisite skill in the time of a single minute.

## SOME REFLECTIONS.

This gives a general view of the

phenomena and the manner of their production. There is nothing so persistent, and withal so instructive as facts. Indeed, they form the textbook for all we know or can know. They are the indispensable premises upon which all reasoning is founded; all principles are deducted and all conclusions reached. Without them mankind would be as stupid as brutes. Without facts all conclusions (if such could be formed), would be as baseless as the fabric of a vision.

One having established the fact of spirit communion (to deny which is now preposterous), the enemies of Spiritualism are vainly endeavoring to account for them on the ground of mundane causes, or of Satanic origin. It is the force of the conviction that the facts as here stated are true as purported, and their momentous significance, that urges me to write this. These facts among others of like character reveal the most important knowledge that can be vouchsafed to mankind. When I say important knowledge, that expression conveys but a small part of what I wish to say. I have no language equal to my conceptions. To any one who has been a witness to these manifestations, and observes the general character of human conduct and compares it with what it might be, and with a clear conception of human possibilities, even in this life, he would be impelled to put forth every effort in his power to spread the light in view of its vital importance to his fellowmen.

The theologian with all his learning and craft, the scientist with all his facts and deductions, the educator with all his appliances and demonstrations, can not prove immortality—the one basic fact upon which is founded the very purpose of man's existence and the foundation of his happiness. And most strange to say, the theologian antagonizes the only proof; the scientist ignores it, and the educator seeks to perpetuate existing dogmas and creeds!

## INDIFFERENCE OF THE PEOPLE.

In regard to the individual, as a rule, we find him occupying a sphere of feeling and thought and action limited by the satisfaction of his desires. Unconsciously he is acting in accordance with a law of his being as positive and universal as that of gravitation itself, and one from which he can no more escape. He is equal only to what he can comprehend, and he can comprehend only what he feels. He aims at success because he desires it. His conduct is determined by the character of his desires; and reasonable success in his endeavor inclines him to continue it, because it satisfies his expectations.

We have only to single out an individual, observe his conduct and study his character. The most appropriate individual is one's self, for illustration. If one is reasonably successful in what he engages, he feels no inclination to change. He is not running about in search of something new. The merchant's balance sheet, the farmer's crops, the mechanic's business, the doctor's patients and the like, being favorable, these occupy his attention and satisfy his expectations. He sees nothing more, he desires nothing more, and resists, if not resents, any efforts to get him out of his sphere of activities.

But what such an individual expects and realizes is but a small part of what he is capable of realizing and enjoying, if he only knew himself. He is the repository of infinite possibilities. In his present condition he reminds one of the picture in Pilgrim's Progress of a man with a head bent low, engaged in gathering up the dust with a muck-rake while an angel holds a

crown over his head ready to crown him if he will only look up to receive it!

Paul had a glimpse of the beauty, grandeur and glory awaiting those who do their duty, when he was caught up into the third heaven. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive" what is in store for those who are wise enough to look beyond the dross of earth—the pursuit of wealth for its own sake, and mere sensual gratification. Think, dear reader, of the sympathy that prompts glorified spirits to leave their bright abodes, "to come down the shining way" and reveal to us blind, wayward mortals the grandeur and glory of their immortal homes, and show us the way to reach such for ourselves. Think of the loved of long ago in raiment white meeting us face to face, assuring us of their continued love, grown purer, warmer and stronger, and pointing out to us a home where parting shall be no more when our duty here is done.

Think of the never ending stages of progress, ever approaching, yet never reaching absolute perfection, and ever increasing degrees of happiness, that in the fullness of time will come to all. In the fullness of time? That will depend on the individual himself. Self-effort is the only effort, and self-reliance is the only reliance. As his feelings are, so he is. If blinded by creed or enslaved by selfish greed and sensuality, long, indeed, will be that fullness of time.

For more than seventy consecutive times I have been a guest of this heavenly host and received precious instruction from their lips and pen. Forms of loved ones have greeted me, clothed in raiment white, with assurances of love and eternal companionship.

The work—the sequel to "Rending the Veil"—is finished and being prepared for the press. It consists of narratives of experiences of hundreds of spirits who gave it in the presence and full view and hearing of all who were in the room. It will be a large book, containing about 500 pages, with nearly fifty half-tone portraits. Its price will not exceed \$2, and will be out in August.

E. J. SCHELLHOUS.

## THE ARENA FOR JANUARY.

The leading feature of the January Arena, which begins the twenty-fifth volume of that standard review, is a symposium on "Christian Science and the Healing Art." There are four contributors, who write from opposite though equally authoritative viewpoints. The discussion is candid, dispassionate, lucid and unusually free from overstatement. It may be read with equal profit by both adherents and opponents of Mrs. Eddy's cult, and will be found of absorbing interest to any intelligent mind. Another contribution of the "advanced" order is "The Spiritual in Literature," by Sara A. Underwood, who presents some startling proofs of the widespread belief in communication with the departed. Other splendid articles are: "A Problem in Sociology," by Prof. W. H. Van Ornum; "The Legal Road to Socialism," by W. H. Phillips; "The Pan-American Exposition," by Frank E. Elwell, and the first of a series of papers on "The Criminal Negro," by Miss Frances A. Kellor, whose portrait forms the frontispiece to this issue.

POEMS OF JUSTICE, Inscribed to EUGENE V. DEBS and the Socialists of the world, by H. S. GENEVRA LAKE. Price 10c. For sale at this office.



## LIFE BEYOND DEATH.

A Short Review by C. H. A. D'Lancey.

Under the caption, "Life Beyond Death," the Rev. Minot J. Savage, D. D., has contributed a notable volume to the psychic literature of the century. It will stand as a classic in psychics long after the gifted author has entered "the mist-covered harbor of which all the world has dreamed." Dr. Savage is one of the leading thinkers and foremost scholars of the Unitarian church, besides a pulpit orator of national reputation. The well-known publishers, G. P. Putnam's Sons, of New York city, have made a handsome volume, and from a literary and typographical standpoint the book will well grace any library.

It is the writer's desire to call attention to some of the excellencies of "Life Beyond Death," and he sincerely hopes that the majority of Light of Truth readers will procure this really fine work and read and re-read it. The volume is dedicated to Philip Henry Savage, son of the author, and a youth of great promise, suddenly called into the Higher Life at the age of 31. The dedication is most touching and very appropriate is the poem succeeding it, by M. J. S., entitled, "The Mystic Hope."

The volume under consideration contains 13 chapters, each complete in itself, and an exceedingly readable appendix. Some of the most important chapters are: Primitive Ideas, Ethnic Beliefs, The Old Testament and Immortality, Jesus and Immortality, The Agnostic Reaction, The Spiritualistic Reaction, The Society for Psychical Research and the Immortal Life, Possible Conditions of Another Life.

The author's method of presentation is free from any technicalities; his style is frank and easy. He does not dogmatize, but sustains his positions with unanswerable logic. If Dr. Savage is anything, he is always logical and easily understood. He writes for the masses. With him there is no superfluous verbiage nor ambiguities. He proceeds to say at the outset that the greatest problem of the age is the question, "If a man die, shall he live again?" The dying answer of Henry D. Thoreau, "One world at a time, Theodore," when questioned by his friend Theodore Parker as to what could be seen on the shadowy shore of the Future, is far from being satisfactory to the average man. Man desires to know if there be another life and this earnest desire is perfectly legitimate and most laudable.

While Doctor Savage denies being a Spiritualist a careful reading of some of the latter chapters will convince the reader that he is one in the broadest sense of the word; that he believes in spirit rather than in matter; he firmly believes that spirits can and do communicate with their earth-friends when the proper conditions are made. He puts himself down severely as an anti-phenomena hunter and protector of fake mediumship, for which he deserves the plaudits of every respectable Spiritualist.

He pays a high compliment to the advanced teachings of Spiritualistic literature, mentioning among other things the name of W. Stainton Moses (M. A. Oxon), the author of "Spirit Teachings." This is what he says: "At the same time there is a whole library of the noblest moral and spiritual teachings that I am acquainted with. I know one book, for example, the author of which was an Oxford graduate, who during a large part of his life was connected with the school board of the city of London, a member of the Church of England when he began, and afterwards a clergyman in that church, who became a Spirit-

ualist and a medium. His book was written automatically, as he tells us, through his own hand. Some times, in order to divert his mind from what he was writing, he would sit and read Plato in the original Greek, while his hand was at work on its own account. And this book, contrary to what people ordinarily believe, went squarely against his own religious creeds, and converted him before he got through; and it contains some of the noblest ethical and spiritual teachings to be found in the world." (The writer has read the above mentioned work, "Spirit Teachings," and can testify to its worth.)

On page 224 is the following: "When I was contemplating this special subject (he is contrasting faith and knowledge as to immortality), I wrote a very large number of letters, a good many to Unitarian ministers, a good many to ministers of other faiths, a good many to laymen; and in these letters I asked two questions: First, Do you believe in a conscious personal existence after death? Second, Why do you believe in it? I wanted to find out, so far as possible, the basis on which this belief rests in the minds of some of the higher and better thinkers of the land. To my great astonishment, I found several ministers who were not at all certain of it in their own minds, who had grave and serious doubts as to whether or no there was any conscious personal existence for themselves or for any one else after death. And beyond this what did I find? I found only two or possibly three, persons out of all those to whom I wrote, who gave me what, if I were a doubter and were seeking for scientific proof, would be one single particle of evidence."

He develops the idea of "the spirit body." Believes that the next life is real and tangible, although on a spiritual plane. Speaks of "spirit photography" rather favorably and adduces an incident, related by Lord Alfred Russell Wallace to himself (Savage), in which the scientist states that he had obtained a perfectly reliable photograph of his deceased mother.

On a very important phase of Spiritualism he says, "There is another question. People ask me again and again—and I am answering these questions as though I believed—if the people in the other world, my friends in the other world, can communicate with anybody, why can't they come directly to me? Why must they go to a psychic, a stranger, somebody about whom I know nothing? In the first place, I tell you frankly, I do not know anything about it. But I have a theory which seems to me a very reasonable one. Let me ask a counter-question. If electricity will run along a wire—I am using the old theory that electricity is a fluid, but I do not know what it is and do not know of any one who does—if electricity can convey a message from New York to Chicago over a wire, why cannot it convey it over a board fence? I do not know and there is nobody in the world who does know. We simply know the fact, and, knowing that, we do not waste our time trying to operate over board fences. If we want a message from a friend in Chicago, we expect it to come over the wire."

In noting physical phenomena, raps, etc., the minor phases of which so many seekers despise, he says, in italics, "If so much as a hair or a grain of sand be moved, though it be only a fraction of an inch, by any power which is not 'physical,' in the scientific sense, then it seems to me that we have crossed the Rubicon that separates our ordinary life from what is called the 'spiritual.'"

In conclusion, "I submit at any rate that, as Mr. Gladstone says, and as

a good many others have said a hundred times before he said it (I mention him because great names do count with people), that this is the most important subject of study in the world! It ought to be settled one way or the other—settled beyond dispute. And I, for one, am ready to say that I will bow my head loyally to any competent settlement, whatever it may be. If, when I get through with this life, that is the end of me, I would rather know it now and adjust my life to facts rather than to imaginary conditions. If it shall be proved true, as I hope it may, that we continue to exist, and, in accordance with the facts of evolution, to advance towards ever higher and nobler conditions, I shall be glad to have done ever so little in helping to establish this magnificent and inspiring truth."

## SPIRITUALISM AND PRIMITIVE CHRISTIANITY.

Spiritualism should be translated Spiritual-wisdom in order to ever become cohesive or to bring back the many Spiritualists now associated with ethical and liberal churches.

In its present earthly representation it stands too largely for Eros, the god of the winds. One speaker or writer gives spiritual waftings from the heights; another, the thought tempests of the valleys; still others chill you with "vibrations" from the icy coldnesses; and the next parches the multitudes with a destructive, iconoclastic storm from the tropics.

This is much the same, but no worse, than the conditions in churchianity today, but we are too young to be so afflicted, and it is one of the death-dealing blows to organization; for the masses need something plain, stable and spiritually strong to refer to as pure spiritual-wisdom.

The truths of Christianity are the truths of spiritual-wisdom. "Overcome evil with good," confound not sin with the sinner, for we are all more or less inclined to some kind of sin.

What kind of good shall we use to overcome evil? Housecleaning is wholly, absolutely good in its season, and an unmitigated nuisance out of season. Many mortals object to it at any time.

The old ground, made unwholesome by churchianity, had to be cleaned up by the iconoclasts; camp followers have made the Temple of Truth filthy and either Spiritualists must commence housecleaning or new ground will necessarily have to be selected by the angel world, and a new organization built up.

The greatest teacher of the world scourged the money-changers out of the temple; pronounced the woes as well as the beatitudes, marked the difference clearly between an adulterous and sinful generation and those who kept his commandments. He advised his followers to "be not like the Scribes and Pharisees," inquired "what profiteth it a man if he gain the whole world and lost his own soul," (the higher and better part of man's immortal nature); advised mortals to save their souls, and "to work out their soul's salvation with fear and trembling." He taught that without soul, mortals would descend after death to the sheols or hades (deep, dark caverns, the grave. Hell from holle, Anglo-Saxon, from which hole is derived), and that by preserving and cultivating good deeds and by keeping oneself or soul unspotted, that at transition we would ascend to the heavens (heights, that which is heaved up).

He sorrowfully inquired why they called him Lord, Lord, (master, teacher) and did not the things that he said; and Paul, presumably inspired by

Jesus (overshadowed by him) wrote, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." "Now concerning spiritual gifts, brethren, I would not have you ignorant . . . for some shall have discernment of spirits, speak in unknown tongues, give prophecy, heal the sick, work miracles; it is from the One Spirit dividing to every man severally as he will. . . . and the gift of the spirit is given to every man to profit withal." "I would that I might come unto you that I might impart some spiritual gift." "Our sufficiency is from God, who hath made us sufficient as ministers of a new covenant, (Gr. Testament) not of the letter but of the spirit, for the letter killeth but he spirit giveth life."

He taught deeds, not creeds. "This is religion pure and undefiled before God, to visit the widows and the fatherless in their affliction and to keep oneself unspotted from the world." He taught "thy faith hath made thee whole," that faith which makes one seek for good. He rebuked them: "Why worship ye me? I am, even as ye are."

Poor, sainted, divine Son of God, and Elder Brother of humanity. It is pitiful to see our dear spiritual-wisdom martyred by friend and foe, but how many, many years has the real Christianity been crucified by the church.

Spiritual-wisdom is the savior of, and identical in its methods and aims with the higher and purer Spiritualism, as well as with the real Christianity. It is the housecleaner for churchianity, and it also occasionally needs to stay at home and do its own work.

I am glad that Mrs. Curran and Messrs. Herrick and Figueroa are active in Ohio. There are numberless good souls and true in our beloved cause; but as a people we have built carelessly and destroyed recklessly oftentimes.

Get a national statement of principles which includes comprehensive spiritual wisdom as well as spirit science, and a designatory name for workers which can not legally be stolen, and organization will proceed with greater prestige, with firmer, more loving cohesiveness, and more unbounded energy than ever has been dreamed of heretofore.

I am delighted with the progress of Light of Truth. Long may it glow and gleam, lighting the pathway for mortal footsteps. In order to show our appreciation Essie and I will give a life reading, consisting of dates of incidents, deaths, changes; with spirit names and messages (proving spirit memory, and is in no sense a psychometric reading), to any person who will forward us two photos with all markings erased except a note stating about the date when it was taken, and a postoffice order for \$1.50, payable to Light of Truth, Columbus, O., for subscription for one year; also five 2-cent stamps. The latter will be used to return the photos and reading and the order wholly belongs to the paper.

This offer holds good until Feb. 10, 1901. Our address in January is Owosso, Mich. We have had a very successful session here at Battle Creek during the last two months. Fraternally,

CARRIE F. WEATHERFORD.

The Light of Truth Publishing company has issued the first of a series of liberal essays or sermons by Dr. Talkwell (Dr. C. S. Carr) of Columbus, O. The book is neatly printed, paper bound, with the doctor's pleasant face on the cover; it contains 304 pages, all mealy and savory. The book is valuable every way—and should have a large circulation. For sale at Light of Truth office, Columbus, O.—The Temple of Health.

We have reduced the price of our Album from \$1.25 to 75c; express paid.



"AND HE SAID 'LET THERE BE LIGHT, AND THERE WAS LIGHT.'"

### The Gospel of Spiritualism.

Letters to The Editor.

To the Editor: I am greatly pleased with the position you take in relation to certain subjects and conditions, and I see a great future for your journal. Its clean, strong food is wholesome for the mental and spiritual growth of its readers, and I rejoice with you that your efforts in making the Light of Truth what it is today, has found hearty appreciation amongst the intelligent thinking people in our ranks. Sincerely yours,

M. E. WILLIAMS.

New York City.

Mr. Willard J. Hull:

Dear Friend—I want to express my satisfaction and approval at the stand you have taken in the Light of Truth for Altruism. It rejoices me that one of our best spiritual journals is trying to make Spiritualists understand that there is more to the sublime teachings of Spiritualism than just its phenomena; that its utterances are not mere idle words to be heard and forgotten, but are intended as living vital principles to enter into the lives of men and be used in their everyday intercourse with one another.

JANE D. CHURCHILL.

Cambridgeport, Mass.

Editor Light of Truth:

I want to give you my highest commendation for the changed spirit put forth in your paper. It seems to me that all Spiritualists that have the greatest well-doing of Spiritualism at heart, and want to lift it to the high plane of Golden Rule thought, must give a fervent amen to your changed course. In your last issue, Jan. 5th, I noticed particularly one grand emotion blazing out, which was higher than the Golden Rule even. Long life and glorious growth to your new departure!

Very truly your well-wisher,

L. Q. RICHARDSON.

Saginaw, Mich.

Dear Brother Hull:

I must tell you how rejoiced I am over the great change you have made and I am sure that working upon and for such a principle only the greatest good can result, not only to yourself, but to humanity as well, and if all instruments and workers could only join in love and sympathy in work upon such a platform soon the world would feel the influence of the mighty spiritual thought wave that would change the present condition of unrest and sorrow and the new era of peace and love would be here.

I am sure that angel ones from wisdom spheres are guiding and directing you and you are entering into the greater work of your life. I need not say it to you that my heartfelt thanks and sympathy are with you in your work. In renewing my subscription I wish to send two others, for now I feel your paper is indeed a "Light of Truth" and will be a blessing in every home.

(MRS.) M. E. WALLACE.

New York City.

Dear Brother Hull—The advance step you have taken in the Light of Truth is in the highest degree commendable. As moral tone is in harmony with the universal tendencies in nature, Altruism is the keynote to human brotherhood. "He that loveth not his brother whom he hath seen, how can he love the all good, whom he

hath not seen." Our regard for man is a true index of our love to God.

Altruism when embodied in the life, character and history of our common humanity, is the open door to soul freedom. The attempt to build up ourselves at the expense of others is destructive in its results. Humanity is a unit. The good of all, in every department of human activity, is the true road to success. We pity the foolish man who is blind to his highest interests and best welfare. He who is in sympathy with the highest truth is a benefactor of the race, and his efforts will be crowned with success.

We trust the Light of Truth, in its new departure, will be sustained by every loyal soul, and its inspiring thoughts find an echo in every human heart; and thus its editor encouraged in giving to his readers the divinest in the realm of thought.

Fraternally yours,

DAVID WILLIAMS.

Utica, N. Y.

"Brother" Hull: I have never been in the habit of "brothering" or "sistering" people, no matter how much I might like them, but I think I will have to break over my rule, and say "Here's my hand, Brother Hull, shake."

For I see that you have been "tared by the same stick" as myself.

Shall I put it biblically and say "passed through the same fiery furnace," or poetically, and say "the same great wave of spirit inspiration has caught you up."

However I express it, the fact is still there, the heavens have opened to us both and we have caught the same gleam. But how you will tell it to the people, how you can make plain to those who have not seen it, this "light that was never on sea nor land," is to me a problem.

I shall follow your words with great interest. I shall try to learn from you how the knowledge may be imparted. I have not, as yet, learned how.

I say that many reformers, while earnest and willing, are working on wrong lines, because their eyes have not yet been opened, but how can we open them? They work for reforms, for temperance, for social reforms, for political reforms, but they work with the effects only. While all such work is good, it will never reform.

We must begin with the cause, the effects will then take care of themselves. The "ax must be laid at the root of the tree." We must look beyond the effects, and reach up to the cause back of it all. And when that is done will all the paths be made straight. Yours earnestly,

ROSE EVANGELINE.

Dubuque, Iowa.

Brother Hull—I really would like to let you know the high appreciation I hold for Light of Truth in its new attitude. The old Light of Truth was good, but held somewhat the position to the Light of Truth today that a child in the fifth grade will hold to his position when he gains the eighth grade. You have unfurled your banner and taken to the onward march. Now the only question is, Can you draw your load? The ones who are in sympathy with the Christ principle surely will not wait to see whether you can pull it all or not, but put their shoulder to the wheel and give a lift. The Christ life takes us along the straight and narrow path, but it is so easy to find when our eyes are single to the highest good. Spiritualists should not stop to ask the question, Is this Spiritualism? but rather, Is this truth? and if it is, embody it at once into their Spiritualism. Surely your readers will be glad to show to the

world that they are in the procession with a leader who dares to strike out into untried fields and then stand with open eyes and ready ears to know what he finds there.

Christian Spiritualism means, to me, Spiritualism filled with love for all mankind and a desire to know the highest thing for them to do; with full determination to follow the truth—as they see it—without stopping to war with others who may see things differently. To prove that a few persons know of things unseen is good, but to teach the life which will refine the body until all can know is infinitely greater. As we understand Light of Truth is leaving the first to work in the greater field of work.

Yours truly,

LUCETTA J. CURTIS.

South Bend, Ind.

### SPIRIT PHOTOGRAPHY.

A Clear and Decisive Test.

By Dr. M. E. Congar.

Spiritual phenomena, as all well-informed Spiritualists know, is one of the important foundation stones of what is known as Modern Spiritualism. Clear cut, well authenticated spirit manifestations are always at par in any home, in any enlightened community. The writer is labeled one of the old, but not old-fashioned Spiritualists; I have always tried to keep up with every added phase of the phenomena from the rap to the present marvelous expressions of spirit power, and control of matter. Twelve years ago I gave some time and study to spirit photography here in the city of Chicago; being acquainted with the Foster family before they came here, they afforded myself and wife an opportunity to study the subject from the bottom up to its completion and perfection, and we have never doubted the possibility of Frank N. Foster's mediumship in that direction.

He and his wife are again in Chicago ready and well qualified to give honest skeptics a square chance to get their eyes opened to one of the most convincing and satisfactory proofs of spirit life that is possible for humanity to conceive of, or spirit friends to give.

I called at Mr. Foster's rooms, 47 Campbell Park, Chicago, for a sitting last week and informed friend Foster that I came for a royal test-sitting; he was perfectly willing to turn over his entire apparatus into my hands, and assist me where I needed assistance. I brought a box of plates which I had purchased myself, selected my own plate from the box, marked it myself. It was the only plate used. I placed it in the "holder" and the "holder" in the camera. The plate never left my sight or control until it was developed, and a strong, clear lady's face, beside my own, and my mark, appeared upon the plate.

I did not need this test sitting to convince me of the possibility of spirit photography or that Mr. Frank N. Foster was a genuine medium for spirit pictures, but I wanted it for the benefit of my skeptical friends, and the demonstration is in every respect satisfactory. Mr. Foster is a good medium and has the taste, natural genius and ability to give satisfaction; he ought to be well patronized, as he undoubtedly is in Chicago. I am glad to be able to write up this phase of phenomena as I saw it and had a hand in it, and I assure the readers of the Light of Truth that what I have stated can be relied upon. Remember spirit photography (testimony) is one of the most positive, satisfactory phases of spirit phenomena.

326 Warren Ave., Chicago, Jan. 5.

### A MESSAGE.

We are all building wiser than we know. Love is the law in man and thus it governs, even though selfishness acts in conjunction with it. But circumstances make this love self-acting, and in the long run we have gained—the good having outstripped the evil. Selfishness is incidental and self-punishable, but it retards progress and beclouds the happiness that the other creates—its too frequent occurrence leaving us in somewhat the same condition that recurring rains do to the ground before recovering from the dampness of the last. So a being may introduce a constant be-fogging of the spiritual sunshine on his soul, but he is advancing nevertheless—experience being the agent through which it occurs.

Experience—or its effect, wisdom—alone, however, does not infuse with that joy the soul longs for. Its craving is not stilled. There is a void felt. What is it? Remove that cloudiness from the soul and it will be experienced. Make up your mind to endure the hardships of only doing good for one week or down that feeling of resentment, that emotion known as envy, that little habit of getting the best of everything, for the same length of time, or do some big sacrifice that will clear the soul horizon of all its duskiness in an instant, and note the result!

Advice may be cheap, but carrying it out is expensive, may be said. Well, it is worth trying. "If at first you don't succeed, try, try again!"

Love is omnipresent. It surrounds us. It only needs conditions to enter. It is the law of life, and he who acts it, will also feel it.—A Reader's Guide.

### DEAR MR. CARNEGIE.

That was a great "break" Andrew Carnegie made in his recent essay on "Capital and Labor in the Twentieth Century." Says Mr. Carnegie:

"There is a partnership of three in the industrial world. The first of these is capital. Without it nothing can be built. From it comes the first breath of life into matter previously inert."

Pull off your caps and rub your spectacles, Mr. Philosophers, and learn from a man with \$40,000,000 a year income how statutory, pianos, stove-pipe hats and automobile phaetons precede the plow, pick and shovel in the development of a new territory and its consequent wealth! Carry the news to the Bushmen of Australia and tell them it was capital that gave them their "first breath of life," and that because of it they made their boomerangs. Dear Mr. Carnegie. You are so good!

### THE DOCTOR'S WIFE

We Chase the Effect of Freeper Feeding.

"I have an excellent opportunity to know of the effect of food in sickness, for my husband is a practicing physician and has been recommending Grape-Nuts food for some time. I have watched the result, and have never known a case where it has not given satisfaction."

"One instance will perhaps suffice to illustrate: A professor in the high school here was in very poor health from stomach trouble. He finally got into such a condition that he could not eat any food whatever without suffering, and was so reduced in strength that he could hardly walk. He was put on Grape-Nuts food and gained rapidly and is now in good health. His cure was effected by the use of Grape-Nuts food." Mrs. Dr. Lyman, Croton, O.



## THE MYSTIC ORDER OF THE SACRED TWELVE.

## Its Objects.

1. To preserve valuable knowledge that has been handed down from generation to generation by tradition or otherwise and still expressed in symbols, parables, allegories, etc.

2. To educate men and women, and to teach them how to become masters of all things by first becoming masters of themselves.

3. To perpetuate the memory and to preserve the secret doctrine of the Ancient School of the Prophets, of the twelve Representatives of Israel, of the twelve Apostles and all other such schools of the Sages and Masters.

4. To establish Universal Brotherhood as fast as possible and thereby assist in the setting up of the Kingdom of God on Earth.

5. To secure to each individual member the very best conditions for health and development, physically, mentally, morally and spiritually; embracing a knowledge of Mediumship, Spiritual Gifts, Divine Healing, etc., or the two natures of man and HOW TO DEVELOP THEM.

## APPLICATION FOR MEMBERSHIP.

Please find enclosed One Dollar Postal Note for a life membership to The Mystic Order of the Sacred Twelve, which entitles me to all benefits and privileges accorded such members.

Date of Birth .....  
Birthplace ..... Nationality .....  
Sex ..... Color .....  
Height ..... Weight .....  
Complexion .....  
Single ..... Married .....  
Health ..... Habits .....  
Politics ..... Religion .....  
Name in full .....  
Present Address .....

## PLEDGE FOR THE INITIATE.

1. I shall ever be true to myself according to the light I have and to the best of my ability.

2. I shall ever strive to be led of the Spirit as far as I am able to understand such leadings to be in harmony with the law of love.

3. I shall ever be true to the Brotherhood to the fullest extent of my ability, financially and socially.

4. I shall ever hold sacred the secret language and all knowledge imparted to me thereby; and I hereby pledge myself, never, upon any circumstances to divulge, make known or transfer to another in any manner whatsoever such language and knowledge as aforesaid.

Signed .....

## SPECIAL OFFER.

Fill out the above Membership Blank, sign the Pledge and enclose \$1.50 postal order and we will send you:

One Membership Certificate..... \$1.00  
One yearly sub. to L. of T. .... 1.50  
One Astrological Reading..... 1.00  
One copy "The Living Temple,"

Publishers' price ..... .25  
Total ..... \$3.75

All for the small sum of one dollar and fifty-six cents. Our only object in making this sacrifice is to spread the Light of Truth and to get you interested in the School of the Prophets.

"The Light of the Ages, a cloth-bound book of 304 pages, on Occultism, Spirit Messages, Socialism and travels around the world. The Review of Reviews of London and New York says: "It contains a vast amount of practical wisdom." Retail price, \$1.50. This valuable book included in our Special Offer for only 50 cents extra. Those who have already sent in their orders can get it at the same rate; i. e., 50 cents extra. Enclose 10 1-cent stamps for postage. Address: C. Thos. H. Benton, 3265 Rhodes Avenue, Chicago, Ill.

## WISE AND OTHERWISE.

The most difficult and most obscure of sacred books is Genesis; it contains as many secrets as words—nay, every word hides several secrets.—St. Jerome.

"No, sir," said Borrowings, "that's just the reason why I don't want to go there." "What's just the reason?" "You said 'you're always sure to meet some one you owe.'" "You misunderstood me. I said 'some one you know.'" "That's the same thing."

Women like to be half understood before they speak, and the grosser intellect of man seldom more than half understands them after they have spoken.—Marion Crawford.

"Who is that?" "Why, don't you know that party?" "For goodness sake don't use that objectionable word 'party.'" "Oh! It's all right in this case. That's Mark Hanna. He's the whole party."

The desire of power in excess caused angels to fall; the desire of knowledge in excess caused man to fall; but there is no charity in excess, neither can man nor angels come into danger from it.—Bacon.

Death is not the end of all, and the wicked is not released from his wickedness by death; but every one carries with him into the world below that which he is and that which he becomes, and that only.—Plato.

## DROPPED IT.

Quit Coffee and Got Well.

"My breakfast never seemed complete without coffee, but the stomach became gradually weakened, although I had no idea of the cause. An hour or so after eating, a dull aching pain would come in my stomach and sick-headache set up. This misery would continue two or three hours, increasing to an intense burning pain, until relieved by vomiting, then I would quickly recover.

"These attacks grew more frequent, and the pain more intense, until it began to affect my general health. I tried many remedies for strengthening my stomach, until finally I noticed that the much loved coffee appeared to have a wooden taste, and I concluded to see what effect leaving it off, would have.

"In a short time, the sick, aching attacks ceased entirely, gradually my stomach regained its vigor. I began drinking Postum Food Coffee and I discovered by experiment that it has a delicious crisp coffee taste, and yet I could drink all I wanted of it, without any oppression; on the contrary, it gave me a well fed, nourished and lightened feeling, instead of the old oppression.

"My general health has been greatly improved and I am able to eat, without fear, many things I dared not attempt before. I am grateful that someone has found so satisfactory a beverage. It is already a boon to thousands who have been troubled with coffee drinking, and there are yet thousands who, if they knew the cause of their trouble, would get well by leaving off coffee and using Postum Food Coffee. Please omit name." Name and address furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

## OBITUARY.

Aaron Regester, Dec. 19, 1900, at the home of his parents, near Balboa, Ind., aged 35 years, 5 months and 2 days. His parents have been life-long workers and firm believers in Spiritualism. The deceased son embraced the religious views of his parents.

## Choice Literature.

LIGHT OF TRUTH PUBLISHING CO.

ANGEL WHISPERINGS—For the Searchers After Truth. By H. J. Ray-Curtis. Price \$1.50. Gilt.

AS IT IS TO BE—Cora Linn Daniels. A novel. Handsomely bound in blue and gold. \$1.

EVERLASTING GOSPEL—Compilation of Spiritual lectures. A valuable book, 488 pages. Price \$1.50.

LIGHT OF TRUTH ALBUM—Contains over 200 photographs of prominent Spiritualists and mediums. Price, 75 cents.

LYRIC OF LIFE—Philosophy in Rhyme, by Laura A. Sunderlin-Nourse. Price \$1.

LIGHT AND SHADOWS OF LIFE—Or the Story of a Southern Home. A. K. Ralston. \$1.50.

OUR UNCLE AND OUR AUNT—By Amarala Marlin. \$1. Postage 7 cents.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price \$1; postage 15 cents.

POEMS AND ESSAYS—From many Authors of this and Earlier Centuries. By Ira D. Fuller. \$1. Postage 6 cents.

STUDIES IN THEOSOPHY—W. J. Colville. Price \$1; postage 10 cents.

THE ESTEY FAMILY—By Sarah E. Harvey. Price \$1.25.

THE NEW TESTAMENT OCCULTISM—By J. H. Dewey, M. D. \$1.50.

THE OTHER WORLD AND THIS—Compendium of Spiritual Laws. Cloth, gold and white binding; price \$1.50.

THE WAY, THE TRUTH AND THE LIFE—Christian Theosophy—By Dr. J. H. Dewey. A handbook of New Testament Occultism. Price \$2.

TRAVELS AND SCENES IN FOREIGN LANDS—By the late Alexander Smythe. \$1. Postage 13 cents.

TWO IN ONE: OR THE QUESTION OF the Spiritualism of the Bible Settled, Together with a Series of Startling Contrasts Between Creedal Christianity and the Facts and Philosophies of Modern Spiritualism—By Moses Hull. \$1. Postage 13 cents.

THE PILGRIMS, PURITANS AND ROGER WILLIAMS VINDICATED—By Rev. T. M. Merriman. \$1.25.

THE HIDDEN FAITH—An Occult Story of the Period. My Alwyn M. Thurber. \$1.25. Postage 12 cents.

THE OCCULT PHYSICIAN AND BOTANIC GUIDE TO HEALTH—\$1. Postage 11 cents.

## LONGLEY'S BEAUTIFUL SONGS

## VOLUME ONE

Contains the Following Songs With Music:

I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dear ones gather at home. Resting under the daisies. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own.

## VOLUME TWO

Contains 15 new and beautiful songs, suitable to the home circle, seances, local meetings, mass meetings, conventions, anniversaries and jubilees. They comprise an excellent variety of poems set to easy harmony and ought to sell readily. These books are 15 cents each; the two for 25 cents. For sale at this office.

## A NEW GRAND PREMIUM.

For three yearly subscriptions accompanied by \$4.50, we will mail postpaid to the sender a copy of Moses Hull's masterpiece, "Our Bible—Who Wrote It—When, Where, How." After reading this book and pondering over it, you can lay it down and say to yourself, "There, the irreconcilable conflict and dispute of the ages over that book are settled, so far as I am concerned." Moses Hull is our prophet and our authority on the disputes that have driven men and women apart ever since the council of Nice voted which of certain manuscripts should be the "Word of God," upon which vote the beliefs, quarrels, wars and crimes of 15 centuries have been pivoted. This book straightens it out, a tremendous task, too, and possible of accomplishment only by a prophet raised up by Almighty God and His angels to perform the task. Here is an explanation that explains. No fair-minded person can pick a flaw in this great work. This is YOUR BOOK, Spiritualists.

The price of the book is \$1.10. We purpose using it as a premium, freely giving it away as per above arrangement.

## THE HUMBOLDT LIBRARY OF SCIENCE.

THE PHYSICAL BASIS OF LIFE—By Thomas H. Huxley; 15c.

SCIENTIFIC SOPHISMS—By Samuel Wainwright; 15c.

CAPITAL—By Karl Marx; 30c.

DARWINISM—By Alfred Russell Wallace; Part II; Illustrated; 30c.

LIGHTNING, THUNDER AND LIGHTNING CONDUCTORS—By Gerald Mollay; 15c.

THE DESCENT OF MAN—By Charles Darwin; Part IV; Illustrated; 30c.

## PSYCHOGRAPHY.

To those interested in the much-mooted phase of mediumship—"Independent slate-writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in 12 languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2.00; postage, 20 cents.

## MAN MAKES HIS BODY.

BY H. A. BUDINGTON.

This pamphlet aims to show how the different parts of the body are evolved from protoplasm.

Beginning with the spermatozoon and crum, it describes the method by which the human body is builded.

The evolution of the five senses of sight, hearing, taste, smell and touch are treated.

Some of the limitations to his power for building his body, caused by heredity and environment, are noted.

The importance of right gestation and healthy inheritance are also emphasized. Among the topics treated are:

Brain Building; Atrophy of Organs; Abnormal Limitations Produced by Tobacco, Alcohol and Gluttony, Sex Excesses, etc.; the Tainted Monad Transmitted by the Debauched Father in Impregnation; Building of the Spirit Body Within the Physical Body; Withdrawal of the Spirit Body, Called Death; Defects in the Spirit Body—How to Overcome Transition; Origin of the Ego; Thinking in Heaven.

This book contains much to instruct the rational thinker, and to open the mind to the study of man on the lines of evolution which are accepted by the ablest scientists of this age. Price 10 cents; postage 1 cent.

For sale by The Light of Truth Pub. Co.





# SAYINGS AND DOINGS

OF

Rev. Dr. Talkwell,

OF

BY C. S. CARR, M. D., Columbus, Ohio.

DR. TALKWELL WAS ASKED LAST SUNDAY, WHAT WOULD JESUS DO IN COLUMBUS?

Some time ago Dr. Talkwell spoke on Mr. Sheldon's book, "In His Steps," and roundly criticized some of the conclusions of the book. This called out many questions to Dr. Talkwell, which have been laid aside awaiting answer. Last Sunday morning the doctor read a few of these questions, and commented on them as follows:

"In your caustic criticism of Mr. Sheldon's book, 'In His Steps; or, What Would Jesus Do?' do you not think you fail to give him credit for his good intentions, and much with which you do agree, in his book?"

Perhaps I did. I was discussing only that particular portion of his book included in the first chapter, which contains the account of his treatment of the poor tramp who called at his door. I think that a man who would treat a poor homeless stranger as he did, needs reformation worse than any other class of men.

There are many good things in the book, especially that portion of the book dealing with Dr. Bruce and the bishop. I entirely agree with the sentiments expressed by Dr. Bruce and the bishop.

"What, then, is your chief objection to the book?"

First, that it makes a reformer of a man who needs reformation. Second, it sets the church to reforming other institutions and activities of society, instead of reforming itself. Third, it raises the question of what would Jesus do under conditions entirely absurd, and gives an answer that absolutely ignores the Gospel.

When I ask the question, "What would Jesus do if He were in my place?" I ought to take into consideration what He did do. Jesus was a carpenter. He had business relations like other men, very likely. He worked for pay, and received pay. He profited by the amenities of society, as He found them. He was neither poor, nor hungry, nor homeless, nor friendless. He was an industrious, prosperous carpenter.

Now let me ask the question, "What did He do?" When the time came for His mission of Christian ministry,

what did He do? He ceased being a carpenter. He forsook the benefits and privileges of society, and became homeless and of no repute. He took upon Himself the disadvantages of the people to whom He ministered. In other words, He went to the poor and downtrodden.

What do we mean when we say, He went to the poor and downtrodden? We mean this, that He became like them in physical surroundings. To go to a poor man, in reality, is to become poor like him, then a relation of sympathy can exist between the two. There is no way to go to a class of people except to become associated with them fraternally. This Jesus did. This is what He would have done had He been the editor of a paper, or a railroad superintendent, or a noted singer, or any other vocation discussed in this book.

Do you think, then, that if Jesus were to come to Columbus today that He would pay no attention to the various institutions of this city, but would simply ally himself with the poor and the downtrodden and confine His mission to their defense and salvation?

Yes, that is exactly what I believe He would do. But in doing so every institution of the city would be purified. There is precisely where the lack of modern society is greatest today; some one who voluntarily denies himself all the privileges of society, and takes upon himself all the disadvantages of being poor, and homeless, and friendless, in order to reach the class of people upon whom these things are forced.

There is no use of a salaried missionary going to these people. He cannot teach them to be content with their lives. He, himself, is not content with such a lot. His own life shows that. He wishes a good salary, fine clothes, and the other benefits of money. Now, so long as he continues to indulge himself in these things he can never make anyone else believe that they should be content.

Jesus is represented by the older theology as having voluntarily left heaven and come down to earth, and subjected Himself to all the miseries and limitations of the flesh; that He need not have come, had he not chosen

to. But He deliberately chose to deny Himself all the facilities of heaven and take upon Himself all the miseries of earth, in order to save the people. This is the older conception of Jesus. With such a thought of Jesus the world could not help but love Him and believe in the sincerity of His mission.

The later conception of Jesus is that He was born like other men, and did not come down from heaven any more than anyone else. And yet the later conception of Jesus holds to the idea that He voluntarily took upon Himself a sacrifice. Until He was 30 years of age He was in easy circumstances. He was comfortable, and enjoyed the fraternities of home and friends. He deliberately laid these aside, in order to go to the neglected ones. He became of no reputation for their sake. His name became a byword. He was hunted from city to city as an offender. He was hated, and deserted, and misunderstood, and misused, for the sake of the ones to whom He went.

All this makes us love Jesus. It compels us to believe in Him. He speaks as one having authority because His life is a certificate of His sincerity. But suppose He had refused to give up the advantages He enjoyed. Suppose He had demanded a salary for His services, and reserved a comfortable home to retire to when He was weary. Suppose He had continued to hold on to friends and influence and reputation. He never could have made anybody believe that He meant what He said. No one would have seen in Him the way and the life. They would have seen simply a man like other men, following a vocation for which He received compensation.

It is at this point where the so-called ministers of Jesus Christ fail today. It is right here where they part company with Jesus. This book presumes that if Jesus was an editor of a newspaper that He would continue to be an editor by applying some preconceived notions of ethics to the management of the newspaper. He would still remain the editor of a newspaper, enjoy the income from the same, and live a prosperous and well-fed life. He would refuse to report prize fights, horse races and advertise questionable things in His paper, but go on living in a mansion, employing servants, and indulging Himself in the luxuries of civilization.

Now, I do not believe that Jesus would have done any of these things. If I am to judge from what He did do, He would have left off the newspaper business and taken up the work of a Christian minister. He would have come to Columbus what He did to Palestine. Without home, of no repute. He would have lost His life for that distressed and outraged and misunderstood company of people who constitute the population of the slums. This is not saying that He would desert all other classes for this class of people, but it is saying that this

is the only way to reach the other classes.

The more prosperous portions of the community are living unconsciously in unjust and unfair relations to the downtrodden. As a rule, the prosperous people do not intend to do this, do not know they are doing it, and never will know they are doing so until someone among their number is willing and able to take his place beside the downtrodden ones and become their defender and advocate. Then, and not until then, will the upper classes understand how cruelly they have outraged those who are morally and mentally weaker. At almost every point where the successful members of society touch the unsuccess-ful ones there is injustice and cruelty. In most cases this is not understood by the ones who practice it.

A Messiah must come who will, by constant association, make himself familiar with the outraged classes. There is no other way to reach the world except by first becoming the friend and advocate of the downtrodden. This was the way Jesus reached the world. This is the way that his followers must reach the world. Any man who refuses to walk in this way has no right to call himself a Christian minister. But if he insists on calling himself such, he should not be disappointed if the better classes are indifferent to his exhortations, and the lower classes absolutely refuse to have anything to do with him. Jesus would never have talked with Nicodemus, or made a friend of Joseph, or been invited to dinner by Zacchaeus, had He not first renounced all the luxuries and privileges of society and made Himself a friend of publicans and sinners.

The ministers of today are trying to reach the lower classes through the upper classes. The reason they do this is because they have an ecclesiastical machine to run, which takes money. They must have money. The lower classes do not have money. They must, therefore, in some degree, toady and cater to those who do have money.

With this money they attempt to reach the ones to whom Jesus sent them to minister. That they have failed to do so no one will deny. That their failure is becoming more and more apparent every day, almost everyone knows. The real followers of Jesus in this city would do more towards elevating the business institutions of the city than a hundred reformers who stand back and criticize. The business of the world must settle itself on business principles. But while these things are adjusting themselves according to their own inherent laws, the outraged and downtrodden need sturdy and wise defendants. To defend these classes is to reform the whole fabric of society. Right here is the center of the disturbance. Right here all reform must begin. And from this point only all other classes can be reached.

## MAKES A PLEA FOR MORE AND BETTER MUSIC.

A great truth was told in your issue of Jan. 5, when it was said:

"There is absolutely no hope for the working forces of Modern Spiritualism so long as veneration, reverence and fidelity to the promptings of the soul are held back or crushed out by the polemics of intellectualism."

"There must come into the movement a religious fervor and consecration based on an ever present conviction of spirit return, and the inspiration which follows the upliftment of the soul."

To my mind the influence of song has more potency to produce this fer-

vor and inspiration than any and all other agencies combined; and congregational singing in public services excels all other forms of use. It makes the otherwise passive spectator an active participant and produces that union of feeling and emotion so essential for complete devotion to a great truth.

The "inspiration that follows the uplifting of the soul," is, I fear, but little comprehended in the use of music. This is one thing as an art and another as a means to devotion. Were it otherwise its legitimate use in our work would be the means of speedily sweeping away all obstacles, and the civilized world would commence a new career with the possession of this sublime truth and its attendant lesson—

## Altruism.

Solo singing comes next. To the power of the speaker is added the charming effect of music. There is nothing to mar the perfect articulation of the words, and the sentiment is expressed with most complete elocution unhampered with the mechanical effect of time, which yields to the sentiment as given differently in the several verses.

And the choir or quartette is the least effective in producing this fervor, for these reasons: The lack of perfect harmony which can be in the union of many voices with congregational singing, can not be in this case, and the effort to produce the necessary harmony is accomplished only by a

rigid observance of time. This mechanical obstruction puts a quai-ets on inspiration, and the legitimate use of song in public service is crowded out of sight.

I wish it were otherwise, but it looks as though it would be a long time before our people would break away from popular songs and begin to make music the great power it might be in the uplifting of the individual and the propagation of a great truth.

H. W. BOOZER.

Grand Rapids, Mich.

We have passed the milestones of Bible-land controversy. Moses said great words, "The Bible," "Who Wrote It," "When," "Where," "How," is The Light of Truth's stake in that field. Now let us move forward.



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### THE ARENA.

Under the Editorial Management of Charles Brodie Patterson, E. O. Flower and John Emery McLean.

The COMING AGE has been merged into the ARENA, and E. O. Flower, who founded and built up the ARENA, has returned to its editorial department, in which work he is associated with Mr. Charles Brodie Patterson, President of the Alliance School of Applied Metaphysics, author of a number of leading works devoted to New Thought, and one of the most advanced philosophical thinkers of the times, and Mr. John Emery McLean, who for the past year has been the working editor of the ARENA, and prior to that time the editor of MIND. This able editorial staff will be assisted by the strongest and most authoritative thinkers in the New World, who will from month to month contribute their best thoughts to the review which for many years has occupied a foremost position in the very vanguard of the great authoritative magazines of the English speaking world. It is the determination of the present management to restore the ARENA to its old prestige and make it absolutely indispensable to all wide-awake and progressive people. Here is a list of a few contributors to early issues. They are sufficient to indicate the authoritative character of the ARENA under its new editorial management:

Rev. E. Heber Newton, D.D.  
Prof. James H. Hyslop, Ph. D.  
Prof. Frank Parsons.  
Justice Walter Clark, LL. D.  
Samuel Garland.  
Prof. George D. Herron.  
Prof. John Ward Stimson.  
Prof. James T. Brady, Ph. D.  
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During 1901 the ARENA will contain two series of papers which alone will be worth far more than the subscription price to all persons who would keep abreast of the times and in touch with the great work which the Twentieth Century promises to accomplish.

1. "World-Movements of the Past Hundred Years," by Professor Frank Parsons of the faculty of the Boston University School of Law. These papers will treat, among other things, of the Intellectual, Social, Political, and Economical Movements of the Nineteenth Century, and will indicate the trend of civilization, showing the promise of the present and the dangers which beset us.

2. "Laying the Foundations for a Better Civilization," a Survey of the Nineteenth Century with special reference to its influence on Twentieth Century Civilization, by E. O. Flower. These papers will deal with The Material Progress of the Past Hundred Years, the Nineteenth Century as a Utilitarian Age, the Rise and Onward March of Physical Science, Progress in Other Departments of Research, How the Nineteenth Century has Laid the Foundations for a Higher Civilization.

While all thoughtful men and women will want to read these papers, they will prove of special value to young men and women, and parents would do well to see that the ARENA for 1901 is placed within the reach of the young folks, even though they make some sacrifice in other directions to secure it. The ARENA, even taken separately, is the cheapest of the great original authoritative reviews published in America. In combination with the LIGHT OF TRUTH its actual cost is but \$2.50.

### A WORD ABOUT MIND.

The magazine, MIND, is a large and handsome monthly review, now edited by John Emery McLean and Charles Brodie Patterson (with whom Mr. Flower is associated in the editorship of THE ARENA), and devoted to the New Thought, embracing Practical Metaphysics, Psychical Science, the New Psychology, Occultism, etc. Among its contributors are such writers of international reputation as the Rev. E. Heber Newton, the Hon. Ford Winchester, LL.D., and Prof. George D. Herron. During the ensuing year Mr. Flower will contribute a series of papers to MIND, it being the only magazine, excepting THE ARENA, to which he will contribute.

Address all orders to THE LIGHT OF TRUTH, Columbus, O.

### L'ALLEGRO.

Harrison D. Barrett in Banner of Light.

It is from the depths of Silence that the soul makes its voice most distinctly heard. Cry we down the corridors of time, and only echoes reach us from the dreary wastes of life. Backward glance and only see the manifold attempts of Soul to correctly express itself. Inward look and there appears the wondrous visions of all we really are, and have been, as well as foregleams of what we shall become. Pictured on the walls of life's swift changing curtains, see we all that we have done, and have thought, and will do. Deep within the recesses of the Soul's eternal self find we stored the good, the bad, the all that we have wrought. Live we from without, and darkness deep and thick doth enshroud us evermore. Fill we life's cup with waters of joy, and have the fevered brows of care, and there springs up from within the sparkling founts of goodness and of love.

Try we e'er so hard to decide for others, to live their lives, to judge their actions, and there comes before our gaze only perverted visions of ourselves. When ourselves, we plan to purify, and to judge, become we powerful to do, and just in our judgments of others. The silence speaketh ever to man to lift his thoughts the higher, that he may hear the voice of the Soul telling him of the life that only is. Within the Silence, therefore, let us go, and learn to know the life of the Soul. Find we there the wisdom pearls that have dropped from off the crown the Infinite ever wears. Appareth to our visions the freed expressions of Souls who in love sent their children unto the earth. Gathered there are all those noble impulses to aid the weaker ones of earth that Souls have in love impelled their offspring to put forth.

Into the Silence, therefore, let us go, and find the shining realities of existence. The soul-children envy not, neither are they by pride elated, nor think they that they are superior to those of their own household. They perceive that only by repeated experiences of their higher selves can they learn the all of being in summing up the history of their lives. The Soul hath need of many windows through which to look to see the wondrous beauties of life. Not one small pane can give the larger view of the perfected whole, but the combination of all mirrors rightly focused, reveals the tinted portrait of the Soul's manifold expressions. These, in the Silence, painted in the stable colors of love, set in a frame of sunshine, become suns of knowledge to all whom the Silence seeks to grow in wisdom's ways. No sable curtains hide the secret thoughts from the all-pervading light of truth. No recess in mind's finite contains hidden records of deeds unworthy in anger wrought against a brother. Here in the Silence are all things made clear, and mortals are brought face to face with their own natures. Easier is it far to face an angry mob or the wild beasts in their lairs, than it is to face the mobs of angry thoughts and the wild beasts of passion and despair.

Yet within the Silence brought are we face to face with all we have done and thought. A mirror converges the reflections of the lights our Souls have thrown out in their many impacts with the world of seeming things, and reveals to all that which we really are. Glide we down the line of reflected light and we reach the goal of selfishness. Another try and we find ourselves at the charnel-house of hate. Yet another seek and our journey ends at the foot of the throne of tyranny.

Once more we swiftly journey on, and touch the golden lighted home of good will. Still again we make our way, and abide at the goal of sympathy. Yet once more try, and we find ourselves resting beside the throne of love. All that we have been and are find we there in the Silence, as revealments of the Soul. From them all we learn that if we would really live, we must in Silence dwell; we must be as the stars in the blue firmament of heaven, rays of light to guide men to the citadel of truth. We must be torch-bearers in the night of material shadows, to all of earth's footsore and weary children, that they may first find their higher selves, then enter the Silence to learn the lessons of all lives, that out of their fullness they may rise into the perfected life of the Soul, and become, in their turn, loving monitors to all who do in error dwell.

## THE ARMY OF HEALTH.

The Army in The Philippines Insignificant Compared With This One.

If all the people in the United States, Canada and Great Britain who make daily use of Stuart's Dyspepsia Tablets could be assembled together it would make an army that would outnumber our army of 100,000 by at least five to one.

Men and women, who are broken down in health, are only a part of the thousands who use this popular preparation, the greater number are people who are in fair health but who know that the way to keep well is to keep the digestion perfect and use Stuart's Tablets as regularly as meal time comes to insure good digestion and proper assimilation of food.

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Miss Lella Dively, 4627 Plummer St., Pittsburg, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspepsia Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50 cent box at the drug store. I am only on the second box and am gaining in flesh and color. I have at last found something that has reached my ailment."

From Mrs. Del. Eldred, Sun Prairie, Wis.: "I was taken dizzy very suddenly during the hot weather of the past summer. After ten days of constant dizziness I went to our local physician, who said my liver was torpid and I had overheated my blood; he doctored me for two weeks without much improvement; I finally thought of Stuart's Dyspepsia Tablets (which I had used long before for various bad feelings) and the first three tablets helped me.

They are easily the best all around family medicine I ever used."

The army of people who take Stuart's Tablets are mostly people in fairly good health, and who keep well by taking them regularly after meals. They contain no opiates, cocaine or any cathartic or injurious drugs, simply the natural pepsines and digestives which every weak stomach lacks.

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# Light of Truth

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I HONOR ANY MAN OR WOMAN WHO IN THE CONSCIENTIOUS DISCHARGE OF THEIR DUTY DARES TO STAND ALONE. THE WORLD, WITH IGNORANT, INTOLERANT JUDGMENT, MAY CONDEMN, THE COUNTENANCES OF RELATIVES MAY BE AVERTED AND THE HEARTS OF FRIENDS GROW COLD, BUT THE SENSE OF DUTY DONE WILL BE SWEETER THAN THE APPLAUSE OF THE WORLD, THE COUNTENANCES OF RELATIVES OR THE HEARTS OF FRIENDS.—CHARLES SUMNER.

## THE "COMBINATION," "TRUST" AND "CENTRALIZATION" BOOM.

Every now and then the news prints contain an account of some big railroad combination with score head lines that can be seen almost as far as the chaste headings of vaudeville attractions on a bill board.

If not railroads it is big combinations of industrials, which one by one grind off the small competitor from the millstones of trade and exchange.

The Light of Truth has often expressed the opinion that back of all these combinations, and behind all centralization of capital and power, might be discerned the hand of destiny, or, as we understand it, spirit forces.

The spirit forces have destined that these combinations shall end in Socialism.

Recalling Swedenborg's doctrine of correspondence, also the expression frequently used that all forms of matter have spiritual counterparts, we can easily bridge the way through analogy to comprehending how at this very moment there should be forming vast combinations among spirits; and that at the right moment these combinations would be the quickening spirit to vitalize Socialism, followed by a greater influx of spirit which, after much travail, will evolve out of Socialism, Altruism.

In accelerating these mundane combinations spirits do not hesitate to work with man as they find him, playing the ambition of one man against the capacity of the other.

Having in advance determined the line of least resistance, spiritual main-

ifestations ensue, crude though they be, as evidenced by the fact that the radical revolution from the competitive system to the Socialistic state, will come to pass along those lines without war and bloodshed.

Spiritualists in sympathy with these truths and reasoning from these analogies should rapidly form into organizations, thence through an unselfish mediumship into a close combination with the celestial spirits.

The Light of Truth urges all who are in touch with these great purposes to begin by devoting three or five minutes daily in prayer and appeal that he or she may be given wisdom to guide those who do not as yet see, whose prejudices and personal interests blind them to this centralized effort.

Nothing can withstand the power of co-operative thinking when projected on lines of human up-building.

We are amidst tremendous issues, and it is going to take steadfastness and nerve of soul, together with sweetness and blessedness in strength to carry forward the WORD that shall pronounce the death knell of the old world and proclaim the birth of the new world.

## "THY KINGDOM COME, THY WILL, BE DONE, ON EARTH AS IT IS IN HEAVEN."

The realization of the kingdom of heaven on earth is the one germane topic of fact consciousness. It is no mystic ideal. It is the one crowning glory of all that has inspired mankind throughout the ages. It is the flower of evolution, watered and perfumed by the breath of God. It is the meaning of every cross and revolution from Calvary to the grave shroud and monolith of the dead civilization we live in. It is the solution of every battle and of every historic problem. Christ has laid siege to the affairs of men. Billions of legions strengthen an Almighty purpose and the foundations of gross idealism are troubled. Prophets now living and at work catch the pure, soft, dying gleam of the eye of Christ on Calvary. While a brutal soldiery taunted him he was looking into the eyes of prophets now on the sward. The kingdom of heaven on earth is their errand. It is to replace the rude unreality of human selfishness with the reality of God. It is the answer to the supplication of centuries and a justification of him who taught human lips to frame it. It is the divine in humans touching the divine in immortals. It is the larger Christ manifest in the world. It is man's heritage. It is the sifting of church, school, state and nation. It is the actualization of love as the supreme law. It is the deep and all-pervading meaning of Modern Spiritualism, which is identical with Jesus and with his disciples and the apostles in their higher social, ethical and religious teachings. It is the fulfillment of prophecy and the essence of the teaching of all high intelligences in the wisdom spheres of spirit life.

## THE FAIRER DAY.

Of the great triumvirate of poets, Longfellow, Lowell and Whittier, none was closer to seership and the deep fervor of religion than Whittier. Occasionally the choicest and brightest flashes of prophecy scintillated from his sweetly gracious soul, while the true, prayerful attitude, the reverential spirit, burst forth at times in his muse with the most lofty feeling.

Of this latter we have in his poem, "The Fairer Day," something which in these days of soul awakening, the new social conscience, and the new thought of God, is worthy to be enshrined in the mind of every man and woman quickened by the realization

of the needs of the hour.

Lines such as these are not ordinary poetry. They are a promise and prophecy:

"O golden age, whose light is of the dawn,  
And not of sunset, forward, not behind,  
Flood the new heavens and earth, and with  
thee bring

All the old virtues, whatsoever things  
Are pure and honest and of good repute,  
But add thereto whatever bard has sung  
Or seer has told of, when in trance and  
dream

They saw the happy isles of prophecy!"

Whittier saw the imprisoned souls of men. This was his great seership. He knew that the real kingship of earth was not in those fortuitous circumstances which so often place mediocrity at an advantage, and give the reins of power to slaves which a freedom they comprehend not enables to make license of liberty and transform order into chaos. For these imprisoned ones, whether in affluence or poverty, he pleaded:

"Let Justice hold her scale, and truth divide  
Between the right and wrong; but give the  
soul

The freedom of its fair inheritance.  
Let the poor prisoner, cramped and starved  
so long,

At Nature's table feast his ear and eye  
With joy and wonder; let all harmonies  
Of sound, form, color, motion, wait upon  
The princely guest, whether in soft attire  
Of leisure clad, or the coarse frock of toil;  
And, lending life to the dead form of faith,  
Give human nature reverence for the sake  
Of One who bore it, making it divine  
With the ineffable tenderness of God."

Reverence for that which is above him, reverence for that which is below him and about him, was the cardinal virtue which Goethe in his rules for character building most earnestly sought to have inculcated in the child.

Whittier seems to have been possessed of the same idea in penning the foregoing lines; for where there is no reverence there is no vision, no seership, and no justice. The tempering of justice with mercy is but another way of interpreting the love of God, who "tempers the wind to the shorn lamb."

Robbed of justice, mercy is all the imprisoned captive can crave. Too often even that is denied him. And yet this "princely guest," the soul, is lord of all it surveys north the dome that o'ercanopies the world of matter. Let it come forth. Millions sit in terror who are of right heirs of Nature's choicest blessings. A human being is of all Nature's handiwork and God's purposes the most precious, divine and beautiful. Nature has completed her almighty mission in the majestic human, a structure incomparable, a wisdom infinite as it is definite, and a destiny fraught with possibilities undreamed of even by the most favored. The adoration of God is to be found chiefly in the contemplation of man by man. Patient and long suffering indeed is the intelligence which views man's inhumanity to man, the imprisoning of souls. Political or bodily slavery is nothing to be compared with soul slavery. This wrong it is which Whittier is seeking to redress. It has not come about by any natural process of evolution. It is a distorted reflex of the brute creation, the "survival of the fittest," which has been made worse by the survival of the fortuitous. The fittest are not in the transaction at all.

It is life in the view of the eternal spirit to defend competitive warfare on the ground that the best man wins out. The vast brood whose diet is disappointment in spirit, and another mass here in imprisoned flesh who submit and live not, put that defense hors de combat.

All is evil and vanity in the world of commerce, industry and politics, and evil can not be fought successfully with its own forces. To fight evil with evil is to enhance the power of evil.

Admit evil and overcome it with good. This is the only way and thus will come about that reverence in human nature which the Christ who bore it made divine, and thus will grow into the awakened social conscience the answer to Whittier's prayer:

"Let common need, the brotherhood of prayer,  
The heirship of an unknown destiny,  
The unsolved mystery round about us,  
make

A man more precious than the gold of Ophir,

Sacred, inviolate, unto whom all things  
Should minister, as outward types and signs

Of the eternal beauty which fulfills  
The one great purpose of creation, love,  
The sole necessity of earth and heaven."

Affirm! Affirm! Affirm!

We are; God is.

God is deeper than demonstration.

It is not our work to judge men,  
but to affirm principles.

Love is the crown of man's immortal heritage, and God is Love.

Would you be rich? Cultivate pure thought, perform kindly deeds and trust in the eternal Good.

Mr. and Mrs. E. W. Wallis of London, England, have our sincere thanks for their sweet holiday remembrance.

None can so effectually show forth the power and beauty of tolerance as those who stand for the principles of Altruism.

New York and Chicago have decided that vice must go. We are glad to hear it, but would like to know where it is to be sent.

Our thanks are extended to Alfred Smedley, Esq., Belper, England, for a copy of his new book of reminiscences comprising a series of experimental seances.

Spirit return is the world's bridge from corruption to incorruption. Every grave will yet be known to be a thoroughfare, not a cell. The resurrection of the world is momentarily going on.

James Bryce, the noted English writer, author of "The American Commonwealth," includes in his selection of the ten greatest books of the century Karl Marx's "Das Kapital," and places it fifth in his list.

Volume four for 1900, Spiritual Fraternity Discourses, Boston, has been issued by M. S. Ayer. This pamphlet is a series of lectures delivered through the trance mediumship of Mrs. N. J. Willis at the First Spiritual Temple, Boston, Mass., with portrait of the medium and picture of the temple.

Truth is a state of the mind. States of consciousness are all the world there is to anybody. We know nothing of matter apart from our consciousness. Color, sound, feeling, heat, cold, taste, are names we give to sensations produced in our consciousness. Of the things themselves we know nothing. There is no color where there is no optic nerve, no sound where there is no auditory nerve; simply motions in atoms.

Be careful how you belittle mental science.

When you come to the final analysis of things that is the only science. All is within.



## EDITOR'S QUESTION BOX.

What is the most urgent need in the law-making department of government?—M. H. E., Boston, Mass.

A law against lawmaking.

Are reason and intuition allied? Which is the superior?—J. H. K., Humboldt, Mo.

Intuitive knowledge or truth is that which is perceived by the mind without the intervention of testimony. Truth by intuition is exhibited to the mind immediately on inspection.

Reason is the power of thinking consecutively on a premise or premises (in logic) of an argument. That which is in accordance with right judgment is reason. The power with which we distinguish right from wrong, truth from falsehood, and to combine certain means to certain ends, is reason.

Intuition is a term borrowed from scholastic theology, but is modified in its definition nowadays to embrace anything subjective and objective which the mind perceives and grasps the truth of without recourse to the ordinary methods. In passing thus the term intuition has retained at least the idea of priority, if not superiority. In the Alexandrian and German schools of philosophy reason is admitted to be incapacitated to solve the problems of philosophy. There are many instances where intuition is an aid to reason, as for example, a woman's fine feelings of attraction and repulsion in judging men or measures. Sensitives of all kinds are affected by environment and phenomena without ratiocination or the exercise of reason. In fact they can not tell how they know, but they know.

In the metaphysics of Spiritualism it is the soul's aptitude, the coming en rapport with knowledge, judgment, and is the soul's natural way of arriving at them when divested of matter and working through pure spirit. The spirit condition being the superior condition, intuition is superior to reason. In the earth life they are allied. In fact there is an intuitional-reason, confined to transcendental inquiry.

Has Hudson's "Law of Psychic Phenomena" been an advantage or a detriment to Spiritualism?—P. A. H., Milwaukee, Wis.

Whatever draws men's attention to the immortality of the soul is of advantage to Spiritualism. Many persons, having had little or no previous knowledge of Spiritualism, have read Hudson's work and in it have found sufficient evidence to settle the claims of Spiritualism negatively, and they are perfectly convinced that the whole thing is a delusion, closed up their inquiry and gone into innocuous domesticity. Others have read it, between the lines, and found much to bolster up their weak faith in Spiritualism. Others read it and don't know what to think of it.

Unquestionably it is a valuable work and if it is finally placed among those books that have challenged the postulates of a worn-out psychology and attracted men of small thinking calibre to a consideration of the real powers of the soul and spirit while ensnared in matter, it will have accomplished all the author ought to hope for it.

As a settlement of the affirmations of Spiritualism it fails, because it relegates to an assumption facts which the assumption does not answer for. Some facts it does answer for, but the sweeping assertion that all psychic phenomena are explainable on the hypothesis of mind action in the body is unsustained, and overwhelmingly repudiated by facts which are as common as ordinary telepathy and with which telepathy has nothing to do.

This is well known to every investigator of Spiritualism who has carried on his inquiries properly, long enough, and under favorable circumstances. Still the book is not to be derided. It can not invalidate the truth it does

not touch. Let persons be convinced otherwise if by so doing they can be made to think at all. Even a negative determination is better than no conviction.

Swedenborg says in his little book entitled, "Heaven and Hell," no spirit is allowed to stay in the spiritual world longer than 30 years. Again he says it is the reigning love which remains with man after death, nor is it changed to eternity. Does not the foregoing contradict what is generally taught by spirits?—J. H. H., Kenosha, Neb.

All communications from the spiritual world which deal with the attributes of the human soul unite in the declaration that love is continuous throughout eternity so far as spirits know, but that it is subject to modifications the same as any other attribute. The reigning love which a person takes to the spirit world might be the love of sensuality, money, or any other base and sordid passion. Obviously such a love can not endure, otherwise the law of progression upon which all growth and development are based would be nullified. Such a doctrine, if true, would emphasize hell and belittle heaven.

Order is heaven's first law, and as all souls are destined for the eternal harmonies which constitute the world of causation, and time being no factor in the process of spiritual unfoldment, years, many or few, have nothing to do with that which pertains to eternity. The majority of souls are attracted at once, at death, to the celestial planes of spirit life. Others grope about on earth, others go to their true places in the various spheres, there to take up the thread of life and begin anew with broadened vision, enlarged scope, and intensified emotions and sensibilities.

The dominant love will determine the spirit's status at death and afterwards. If that love is base and mean the spirit is imprisoned by it and only desire for the higher love, which has no thought of self, can release the spirit and impel it upward and inward toward planes of being corresponding with the desire.

What are you going to do with such Bible passages as these?

"Take no thought for the morrow; for the morrow shall take care of itself."

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

"Lay not up treasures on earth."

"Resist not evil."

—J. A. H., Detroit, Mich.

We are not going to do anything with them. Perhaps we can use them. When a boy and was told to go to the woodpile and saw and split wood, we picked out the smoothest sticks, with the straightest grain, and cut them up, leaving the knotty, crooked and cross-grained sticks for father to chop up.

But these passages are not half as knotty as some sticks of wood we have seen, and hence we will try and split them up.

"Resist not evil." How are our powers of endurance and rectitude to be known if we resist that which is necessary to try them? We have never committed a sin we regret. The power to overcome is strengthened by the evil that calls it forth. All knowledge is born of comparisons, contrasts, opposites, etc., and all these must be in the individual life. Those who try to resist evil are generally the worst sinners, for when the vulnerable spot is hit by it, their fall is all the greater, and therefore all the harder to overcome.

"Lay not up treasures on earth." Those who pass into spirit life with only the ability to count the dollars they own and write checks on national banks, tell us they have no deposits in the banks there and that their checks are not honored, and there is "wailing and gnashing of teeth." The

## THE PITH OF EDITORIAL WRITINGS THIS WEEK.

The next great step seems to be Altruism. The question, "What's going to become of me when I die?" has been settled by Modern Spiritualism beyond a shadow of a doubt. Now we may turn our attention to "What's going to become of me while I live?" The coming scheme of salvation will have its foundations resting upon the spiritual philosophy, and not upon decaying religions. The man who can devise a common-sense plan that "will work," and lead our people out of bondage, may be another Moses. —Religio-Philosophical Journal.

Moral codes, ethical systems, ecclesiastical organizations; ideas of sin and salvation, of God and man; orthodoxes and heterodoxes which have now become orthodox—all that has hitherto dealt with the moral character and spiritual ideals of the people has already felt the shock of the approaching spiritual and moral revolution. Organized Christianity as an ecclesiastical system already acknowledges its waning power; but it knows not that it must give way to the ever-renewing Eternal Life which awakens in the common heart of men, and which now asserts itself again as a social revival of those elements of brotherhood and manly love, of spiritual emancipation and divine sonship, which Jesus incarnated nineteen hundred years ago. The passing of Christianity and coming of Jesus are the paradox of our age. From the midst of dead official faiths the real Christ has risen to human faith at last. —The Social Crusader.

But there is one thing at least that may be mentioned and that is that injudicious economy is usually disastrous. The National Federation is approaching a legal status, slowly, but surely. When that is reached the Secretarial duties will be enormously increased, and then the appointment of a permanent and adequately paid Secretary will become an imperative necessity. While a permanent home for the

organization will be an equally pressing necessity. The "British Memorial" meets the latter case nicely, and no doubt, when there is a national body on a legal basis to accept that memorial, the funds for its creation will flow in much more rapidly than has hitherto been the case. If Spiritualism is to become a powerful cause in this country, Spiritualists must not only maintain their present generous financial support, but they must be prepared to increase it, for the next few years at least. —The Spiritual Review, London.

The star of Altruism is steadily rising in the Spiritualistic firmament, and the eyes of the masses of earth's toilers are hopefully watching its progress. Our Spiritualist journals in America are united in their support of this principle that means so much for the race, and will continue to proclaim the glad tidings to a heart-hungry world. At the dawn of the new century the Banner of Light greets its contemporaries in the spirit of brotherly love and hearty good-will. It extends the right hand of fellowship to each and all, with the assurance that the warm rays of truth from the sun of Altruism have found their way to its heart, and are inspiring its brain in a more earnest effort to extend the genial warmth of those rays into every cold and cheerless home on earth. With altruism as the guiding star, the inspiration and quickening power of a united Spiritualist press, what may we not expect from the new century upon which the world is now entering? Surely our journals will be leaders in the wilderness of the world's doubt and despair to all of the sorrowing children of men, seeking surcease of misery and suffering through a fresh revelation of truth from the wisdom spheres beyond the cloud-rift. Spiritualists of America and the world, let our watchword, our gospel, our innermost thought in our work in the twentieth century be ALTRUISM, and the redemption of the race is assured! —Banner of Light.

Inference to be drawn is that we should lay up our treasures where there is some kind of solvency when we need them the most. We can not take bank and railroad stock, coupon books, mortgages and title deeds into spirit life. The only kind of a mortgage honored there is a mortgage on somebody's love.

"Take no thought for the morrow," "Take no thought for your life," etc., etc. These passages have reference to the worries that kill. It is safe to say that if every tombstone in every cemetery in this country was lettered with the truth regarding the departed, ninety per cent of them would read: "Died of worry, anxiety and disappointment," and the vast majority of those so dying worry themselves or other people to death before they are fifty years old. Vital statistics today are the greatest bulwark to the defense of the Christ's teaching in this respect.

He was teaching from the standpoint of an ideal and natural society which, when in vogue, would guarantee to every living man, woman and child their natural, healthy subsistence, and there would be no need for taking thought of the morrow, for the morrow, indeed, would take care of itself; nor for what they should eat, drink and wear, for all these would be provided them, even as the lilies are provided with their raiment which no loom and shuttle other than Nature's can match.

The Banner of Light opens the new century with a leader to its contemporaries which reveals the spirit now, thank heaven, taking root and destined to open wider than ever before the gates of the supernal world and invite its light, power and leadership into the mind and heart forces of this lower plane.

We thank Editor Barrett, as we know all his journalistic brethren the world over will, for his splendid testimonial to their respective publications.

To those of us who see a little above the swamp line of our time the spirit evinced in that editorial forms one of

the great building stones of the rising Temple of Humanity. It sheds lustre upon the auspicious opening of a new century, and is a marker to which many lines of the wisdom religion may be attached.

Where men are slaves, what shall we say of the women? Slaves of slaves. The freedom of women from social and sex bondage presages the emancipation of the race. It is useless to talk of reform in laws and in states of being while women are either frivolous butterflies or slaves to the passions of their lords and masters, male slaves. Woman as the bearer of the nation's children must be exalted and honored and men become freed from the chains binding them ere generations yet unborn can be the light of the world. This subject is at the bottom of all spiritual purposes now being ushered into the world.

## MRS. WEATHERFORD'S OFFERING

Attention is called to Mrs. Carrie Fuller Weatherford's article and her offer to help the Light of Truth. Mrs. Weatherford is a true psychic and her little daughter has inherited like powers to a remarkable degree. Those of our readers who wish to avail themselves of Mrs. Weatherford's offer, which costs them nothing, will find no reason to regret it. From a private letter received today we are informed that her generous offering holds good six weeks from date of its publication, instead of to February 10. Send her a postal order for \$1.50 for a year's subscription to Light of Truth payable at Columbus, O., two photographs and five 2 cent stamps, and get a clear reading.

By different nations every day in the week is set apart for public worship—Sunday by the Christians, Monday by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks and Saturday by the Jewish race.





Address all Communications for this Department to its  
Editress, "Aunt Rose," Box 65, Rollin, Mich.

## IF.

## OUR PET BLUE-JAYS.

Listen—  
If I were a fairy,  
So bright and so airy,  
And lived in a castle grand,  
The children might play  
Forever and a day  
In the bowers of my magic land.

But  
If I were a gnome  
Without any home,  
Where would I sleep, I wonder;  
In the nest of a mouse,  
Or some little bird's house,  
Or a poor man's doorstep under?

Surely  
If I were an elf,  
Such a queer little self,  
The flowers would shelter me;  
Deep down in some cup  
I would curl myself up,  
A comfortable elf I would be.

Now  
If I were a sprite,  
Only seen in the night,  
The moon and I would agree  
That a watch we must keep  
While the world is asleep  
And the sun has gone under the sea.

And  
If I were a brownie,  
Fat, funny and downy,  
You never would see me in books;  
I'd perform on the stage  
And become all the rage,  
For then I'd be proud of my looks.

After all  
I can play I'm all these,  
And more if I please,  
But, of course, that's only a sham;  
I can't visit the clime  
Of "once on a time,"  
So I'll have to stay just as I am.  
—Selected.

## PLEASANT DREAMS.

So you were hastened to your beds  
Dear sleepy eyes, dear droopy heads,  
In quaint night gowns of sober hue  
Dame Nature had prepared for you,  
And left in halls wide, bleak and bare,  
To kneel and say your evening prayer  
By pallid rocks and shivering streams;  
Good night, good night, and pleasant  
dreams.

If I could fancy you afraid  
Of midnight gloom and whispering shade,  
I'd place some tapers by the beds  
Where on you sink your drowsy heads;  
Or like a friend well tried and true  
I'd take a quiet nap with you.  
But restful, deep, your slumber seems,  
Good night, good night, and pleasant  
dreams.

It was but yesterday I stood  
And watched you in the quiet wood.  
So exquisite your form and hue,  
My heart leaped warm at sight of you.  
Your sweet breath filled the shining air,  
And rose like incense everywhere.  
Eve came, and with it frost's sharp  
beams,  
Good night, good night, and pleasant  
dreams.

Dear flowers, a tender, long good night,  
I would not wake you if I might.  
For leafless are the moaning trees,  
The grasses dead about your knees;  
And in the pale, cold, autumn sky,  
The wild birds wheel with plaintive cry.  
The chill sun sinks with fitful gleams,  
Good night, good night, and pleasant  
dreams.

We moved on our farm in April, two years ago. Like all people who are for the first time bent on farming, our visions of plenty were all very much exaggerated. I planted cabbage, onions and tomato seed in boxes. Picturing in my mind's eye the abundance of such delicious vegetables we should have to eat, my husband plowed and prepared an acre or so for our garden. When the plants were large enough to transplant we all turned in and made a planting day of it. My husband said to me, "How many onions will we have, Nell, to harvest?" "O! about a thousand pounds," I replied, "and if the price keeps up, we will make a little money." We arranged to water the plants every evening till they started to grow. The next evening I took the watering pot and went down to water them, and behold! a third of them were pulled up and laid along the rows, withered and dead. I told my trouble at the supper table. Some laid it to the robins, and some to the jays. I laughed at the idea—the robins I knew did not do it, and as for the beautiful jays, they were too pretty to do such things. Next evening about half of the plants were pulled up, the same as before. My vision of dollars had faded by this time and the plenty for table began to fade also. I resolved to watch, and I found out it was my pretty jays. My hopes for the table had completely vanished by this time. It is needless to say, they pulled every plant up for wanton mischief or else to see what was on the bottom of them, as they seemed to look very carefully at the bottoms and evidently disappointed in not finding what they were looking for pulled the whole lot up and did not find it. At least I judge so, from the din they made about it. This spring I planted my garden by the house, with no visions about it. I thought of nothing but just to plant, and wait. I got everything in about two weeks before the jays came. One morning I was awakened by their chatter, and I arose very quickly to see what they were about. They were just letting me know they were come and only a few plants had undergone their eagle eyes. The boys wanted to shoot them, but I could not make up my mind to do that. So I put my wits to work to try and "come around them," as one of my boys has it, and which is the best if you can do it. So I thought by keeping them busy they would keep out of mischief. I fixed a wide board on top of a post and crumbed bread on it, and returned to the house. The jays watched me all the time. As soon as I went away the whole four came down to inspect the things. Three of them took a piece of bread, flew to a tree and ate it. The fourth was a greedy fellow. He grabbed a piece

with each foot and crammed two pieces into his mouth before he flew to the tree. My plan was a grand success I lost no more plants. They were on hand for their three meals, and I had to get out early in the morning to feed them. They made such a noise a person could hardly think. When I went down to the orchard they followed me there. When I returned they flew to the house, and if the board had no bread on it they yelled till I put some on it. I grew to love them dearly, as did also the whole family. One morning there were but three jays. In the chicken yard Annie found one, his wing broken and his side full of shot. I dressed his wounds and gave him bread. He died eating. Annie put him in a box and buried him on the terrace under a currant bush, and for a long time put flowers on his grave. They stayed with us all summer and we became very great friends. At last all left us but one. The other day he came to say good-bye. I gave him his breakfast and he left us till next spring, when I hope to see them again, with their beautiful blue plumage and noisy chatter.  
NELLIE BLYE.

## AGES OF ANIMALS.

According to some naturalists the length of life of animals is as follows:  
The fox from 14 to 15 years.  
The cat from 15 to 17 years.  
The dog from 16 to 18 years.  
The bear and the wolf from 18 to 20 years.  
The rhinoceros from 20 to 22 years.  
The horse from 22 to 25 years.  
The hen from 25 to 28 years.  
The porpoise from 29 to 30 years.  
The camel and crow 100 years.  
The tortoise 110 years.  
The eagle 120 years.  
The elephant 400 years.  
The whale 1,000 years.

## A SEAL'S LONG SWIM.

Ernest Whitehead captured a young seal near Anacapa Island, California, recently, and took him on board his ship. As the vessel started the mother seal was noticed swimming about, howling piteously. The little captive barked responsively. After reaching the wharf at Santa Barbara the captive was tied up in a jute sack and left loose on the deck. When the ship came to anchor, the seal responded to its mother's calls by casting itself overboard, all tied up as it was in the sack. The mother seized the sack, and with her sharp teeth tore it open. She had followed the sloop eighty miles.—Our Dumb Animals.

## ARTIST'S LIMITATIONS.

One day a little girl was seated in a chair on the platform and her classmates were given the order to sketch her as they saw her.

The results varied.

Some of the drawing looked like human beings in a state of repose, others like wooden dolls. But one little girl had drawn the chair and a tiny figure standing in front of it.

"Mary," said the discouraged teacher, "didn't I say, 'Draw Amelia as you saw her?'"

"Yes'm."

"Well, is she standing in front of the chair?"

"No'm. She's sitting on it."

"Then why didn't you draw her sitting?"

Tears came into the child's eyes. She was misunderstood.

"But I hadn't got to it," she said. "I was just going to bend her down when you rang the bell."—Pearson's Weekly.

Wednesday, Oct. 17, A. D. 1900,  
S. E., 53.

My Dear Young Friends:

I have been under a sort of promise for some time to our mutual friend, Aunt Rose, to tell you something about my voyage over the sea; and will begin by saying that we left England in September, 1843. We should have sailed on my birthday, the 14th, but were delayed, as vessels frequently were in those days, and left Liverpool on the 17th.

We had eight in our party. My father, Henry George Shooter, and my mother; my sister Fanny and her husband, John Senior, Mr. and Mrs. Thos. Nicholson, my sister Hannah, aged ten years, and myself, aged seven years.

Our vessel was the American ship Echo, commanded by an American captain. I must have known his name then, but it has slipped away from me now, and the most that I can tell you about him now is, that he was said to have walked all the way to New Orleans, because he was always pacing the deck; hands behind him and c...n down, he spoke to no one, and no one spoke to him.

We had a very pleasant, quiet passage, on the whole; no storms worth mentioning; my mother set her cups and saucers out for my father and her every day, and I remember of their being tipped up only once or twice, and then she seized them and popped them into the box that was used for a table; we children had tin cups.

Before we left Leeds she had provided herself with a large sack of woolen cuttings from the mill and she and my sister Fanny pieced quilts all the way over, while my sister Hannah and I, being too small to be of much use, amused ourselves as best we could. We spent a great deal of our time in looking over the ship's side, watching the waves and the fishes. The dolphins were very beautiful, with their colors flashing through the water in the sunlight, and sometimes they would jump clear out of the water. The sailors caught some turtles once or twice; quite large ones, as large as my largest washtub; when the shells were emptied they threw them overboard, and we could see them floating on the waves a long way behind the ship.

One day, when we were becalmed, the sailors went in swimming. While they were enjoying themselves, one man gave a great scream, and almost as quick as I can write it some of the others caught him and got him up onto the deck. He had been taken with cramps. That ended their swimming for that day; and this will end my narrative for this time. Next week I will tell you about the "boobies" and of how near we came to being shipwrecked. For the present, I remain, your friend,  
St. Louis, Mo. MRS. M. A. KOCH.

## THE BOY THAT LAUGHS.

I know a funny little boy,  
The happiest ever born;  
His face is like a beam of joy,  
Although his clothes are torn.

I saw him tumble on his nose,  
And waited for a groan;  
But how he laughed! Do you suppose  
He struck his funny bone?

There's sunshine in each word he speaks,  
His laugh is something grand;  
It ripples over his cheeks  
Like waves on snowy sand.

He laughs the moment he awakes,  
And till the day is done;  
The schoolroom for a joke he takes;  
His lessons are but fun.

No matter how the day may go,  
You cannot make him cry;  
He's worth a dozen boys I know  
Who pout and mope and sigh.

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L. J. BEURET, AUBURN, IND.

**TWO LECTURES** Some Myths and Beliefs We've Left Behind—the Prospect for Humanity in the Light of Modern Science—By Dr. J. H. Randall, 140.

which he related.

The speaker began by declaring that he belonged to no school of Spiritualism; that the experiments he has made have had for their end and purpose to prove to himself the survival of the soul, without any possible fraud on the part of the mediums whom he employed, and that he found such as were exactly required to prove his case. One was a carriage-driver, the other a baker's boy, the third a sewing girl of 16, Italian, who knew hardly how to read and write.

He began by experiments in typtology, by the aid of a table which he made of chestnut. He had the idea of inscribing the name of the spirit who had manifested on a planchette, placed upon the table during the experiment, and he remarked that during a month at least, these planchettes had the peculiarity of favoring the manifestation of the same entity.

The first reunions took place in a vast hotel hall, little isolated, where the levitation of an immense table took place, while he, his mediums and two assistants were removed to the distance of a yard.

Later at Arles, in a farmhouse called Les Alliscans, constructed of tombstones over an ancient graveyard, he began those experiments which resulted in marvelous manifestations. One day he discovered on the walls a mortuary inscription thus conceived: "To my daughter Ascella, dead at seventeen; six months before her marriage." He conceived the idea of invoking the soul of the young Ascella, a contemporary of the Antonines, and he succeeded. She began by manifesting in globes of fire flitting through the hall, obeying his voice, coming to him, surrounding him with an aureole, caressing him. At other times, the medium having awakened, there was seen to form rosy clouds in which sparkled golden stars, and the voice of Ascella was heard; one day she even dictated a poem in exquisite style in the provincial language, which was recited to us. On other occasions there were "apports," showers of rose-leaves, laurel leaves and fig leaves, and with which the narrator found his pockets to be filled and which he preserved.

Then harmonious melodies drawn from a mandolin without any apparent contact, accompanying verses recited by the author. And finally one day she appeared herself, blonde, ethereal, charming. Frequently the mediums were raised to great heights. One of them one day raised to the height of about 12 feet, touching the ceiling, was then suddenly projected upon a table covered with glass. Nothing was broken.

Then there was the imprint of the head of a woman obtained in relief in paraffine; also phenomena of writings in the Greek and other languages through the baker-boy medium, etc.

No one will deny the importance of the relation of Dr. Bayol. A man in his situation, at present "Conseiller-general des Bouches du Rhone," known for his probity, would not stoop to come and relate to the public things born in his imagination only. Besides numerous witnesses have been able to confirm the phenomena which he has known how to produce, and he himself has never operated except under the most rigorous control which scepticism imposed upon him.

We ought then to render homage to a functionary of state who has the courage to come and loudly affirm what he has seen, at a time when too frequently one is exposed to ridicule in going into the domain of spiritism where ignorance refuses to penetrate. Not only does M. Bayol preach by his example, but he says: "Do not fear the scornful laugh of those who deny



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or will not know! It is a part of the duty of every intelligent person to project to a distance the light which he possesses." We can not enough thank the orator for the impulse which his report will give to the cause of Spiritism.

Among the interesting things to be related let us cite that of Dr. Baraduc. A plaster cast was made of the face of a dead person, and upon which at the end of a year a beard, eye-lashes and eye-brows appear.

Typtology was discussed at length. Dr. Charazin related the phenomena which he observed constantly at his house with his daughter. He read to us poems of a special charm obtained typtologically. According to him, the table becomes the receptacle of the fluids of those who make the circle, and acts then like a magnet obeying a superior force.

Dr. Moutin spoke of the phenomena of "Apports," of objects which were suddenly transported into closed places, without any possible fraud, of events announced through the table and which were verified.

General Flx also cites some interesting facts.

Madame Addie Bailou informed us that the doctrine of reincarnation which was discussed in a lively manner did not have many supporters in America.

The "Spirite Section" had the good idea of a museum devoted to the display of mediumistic works; designs, imprints on paraffine of hands, faces photographs of fluids (or fluidic photographs). A large portion was taken up with the productions of Princess Karadja, who through the brilliant manifestations she has obtained has won great renown.

The editor sends a fraternal salutation to Abbe Nicole, who had the courage to come and tell us what he thought of us and—of the party he represents.

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### MESSAGES.

To Mrs. Watson of Chicago, Ills.:

"TO MY MEDIUM."

"With power we come to greet you,  
The Indian from spirit land;  
In the seance we shall meet you,  
All your happy spirit band—  
Waukasha, and Thunder,

Red Cloud, White-Wing and Bear;  
You need not stop and wonder,  
Will surely all be there—  
Minea, Snow Drop and Pearl,  
Anna, Sarah, Betsy and John;  
The first and last, a boy and girl;  
And now I hear, Pa'shon—  
Your health you should improve;  
Why worry for future needs;  
And stay in the same old groove,  
Of earthly woes and creeds?—  
Look up toward the light  
Within, thy soul be still;  
To thee there is no night.  
My word I will fulfill.

—Chief Waukasha, by Joseph.

W. H. Shepler, Chicago, Ills.—"My  
Son: In earth life, as well as here, it  
is always best in co-operation to get  
the consent of all parties interested.  
When you reach the point where you  
will again be disappointed, you will  
be tempted to do again as in the past;  
i. e., 'To have nothing more to do with  
this work and power while on earth.'  
In thought I have long been kept  
down, but in spirit and in a humble  
way I come to warn you of the danger  
ahead.—Wm. Bradshaw."

Jeanette Hanson, Canton, Ills.—  
"Dear Medium: Your earth friends  
are best by fears and apprehensions  
as to your welfare. We will help you  
shake off this apathetic condition if  
you will only try to help yourself. Life  
is worth living, but have something to  
live for, and you will be happy in  
helping others who are less fortunate  
than yourself.—Charley Murphy."

Mrs. Mable A. J., Chicago, Ills.—Dr.  
Blackmore is here, impresses me to  
write this: "Mediums must not ac-  
cuse and condemn each other. Silence  
is the best weapon of your defense;  
and let them without sin cast the first  
stone:

Be firm and brave and true;  
A host surrounds thee now;  
Thy duty always do;  
To thee thy foes shall bow."

—Edward, Fred, Charles, Mary, Eva-  
line.

J. T. Rhodes, Haverhill, Mass.—  
With your sealed letter I come in con-  
tact with a spirit that gives him name  
as John, and the influence is like a  
brother or uncle. Jacob comes from  
across the big waters and says: "Yes,  
my boy, I am with you often, and we  
are all together now and happy." Henry  
and Theodore are names also given.

A mother's influence comes, and I hear  
Matilda, Sarah, Johanna, Elizabeth,  
Rachael and Mary called.

Mr. H. Schumacher, Chicago, Ills.—  
"My Dear Earth Friend: How often  
have I been with you at your home  
and your guides fully understand your  
condition and home circumstances. Let  
your spiritual light shine there, but  
keep it out of your business until cir-  
cumstances so change that you can  
give your whole time to it. Those who  
now are only in partial sympathy with  
you will then be whole heart and soul  
in the work with you. Study the Mys-  
tic 12, there is something there for  
you. Your father, uncle, brother and  
mother are here with us. Yes, the his-  
tory is a true one. Do not worry about  
the future, but learn to love the  
"Brotherhood." Ever your spirit guide  
in Summer Land.—St. C.

Mrs. Ulrika, Ahlquist Station, Idaho.  
—My Dear Child: Do the best you can  
and clear the farm and stay where you  
are. Johanna is with me and we often  
visit our old home in the old coun-  
try. If you could exchange for some-  
thing in California it would be well  
for you all to go to Los Angeles next  
fall. Your loving mother, Bangs Ly-  
berg.

Mrs. H. Whitehouse, Louisville, Ky.  
—"Dear Harry, tell Elizabeth I am  
often near her. Yes, Harry, you will  
succeed, but you will be discouraged  
many times and want to quit, but stick  
to it bravely. You will succeed. You  
must plan a little better and not un-  
dertake too much at a time. Your  
grandmother will some day be con-  
vinced, as I shall come for her and  
she will see me then. Your loving  
grandpa.—R. Townley."

### VERIFICATION.

"Mr. C. T. H. Benton: With pleasure  
I thank you for my message in Light  
of Truth. It was correct. I never  
saw that poor old dorky as I know of,  
but I have heard my mother talk of  
him. She remembered him at once.  
Wishing you every happiness, I am,  
—BETTIE BEASLEY.

"Semiway, Ky."

"C. T. H. Benton: Dear Sir and  
Brother—I feel it my duty to write and  
thank you very kindly for the mes-  
sage. I had given up all hopes of ever  
hearing anything again from my card,  
which was sent last April. The mes-  
sage I can not understand. Robert is  
the only name I know; who is meant  
by Peter and Nora? I do not know.  
Yours lovingly,  
P. H. KUHN."

The names you do not recognize are  
influences attracted to you from the  
spirit side of life and represent certain  
conditions of growth. I feel around

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## NEWS OF THE WEEK

Compulsory education in New Zealand is considered a success.

Good apples retail in the London market for from 10 to 15 cents per pound.

J. S. Coxey will establish a colony of Scandinavians at his quarries north of Massillon, O.

The starting of the first electric railway in Porto Rico astonished the citizens of San Juan.

Four hundred thousand steerage passengers from foreign places landed at New York last year.

Postmaster General Smith recommends an appropriation of \$500,000 for pneumatic tube service.

Mrs. John Pachowski, of Glenwood, Mich., gave birth to three girls and one boy and all were doing well.

The transport Sherman arrived in San Francisco from Manila with 600 soldiers, of whom 437 were sick.

Eight men lost their lives in a fire at Minneapolis, and twenty-six children and two adults perished in a fire at Rochester, N. Y.

Indemnities demanded of China by the allies on account of the Boxer outrages will aggregate \$600,000,000. China's ability to pay is another thing.

Dr. E. A. C. Read practicing the healing art at Millers Falls, Mass., suicided when the medical trust got after him for practicing without their permit.

Lord Kitchener reports that the Boers are scattering over a wide extent of territory in Cape Colony and a general uprising of the Dutch seemed imminent.

Intense cold was reported over the greater part of Europe; several persons were frozen to death in Paris and Naples, and Russian ports were blocked by ice.

Philip Danforth Armour, philanthropist, financier and multi-millionaire, head of the vast commercial establishment that bears his name, died at his home in Chicago.

Henry W. Beerman and John Raney of New York, the two old men who are receiving injections of glycerophosphate of sodium, the new "elixir of life," are steadily growing stronger and feeling much better, according to their statements.

In thirty years the Calumet and Hecla Mining company paid dividends amounting to \$70,000,000, and its corporate existence will expire April 21, 1901, and by that time \$4,000,000 more will be added, making the largest sum ever paid in dividends by any mine in the world. Articles of association for the renewal of the corporation have been filed.

Rafael Del Pan Foutela, who is represented as president of the Manilla Bar association, is in Washington as the bearer of a petition to congress from the Filipinos not in insurrection, praying that peace be restored and independence granted the Filipinos. They acknowledge the sovereignty of the United States but want independence in their own home government.

Judge Cole of Greenville, O., in the common pleas court, rendered his decision in the matter of the demurrer to the indictment against Dr. H. H. Gravitt of Piqua. He sustained the demurrer, and the case will go to the supreme court on the ground of the unconstitutionality of the Love medical law. The indictment charges Gravitt with practicing medicine contrary to law.

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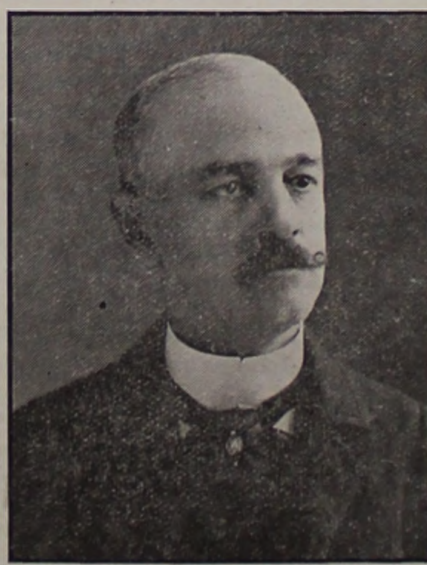
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